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# The Quarterly Journal of the Society of American Indians

*"The honor of the race and the good of the country shall be paramount"*

JANUARY-MARCH, 1915

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## The Quarterly Journal of the Society of American Indians

**The Quarterly Journal of the Society of American Indians** is published every three months and issued as the official organ of the Society.

The editors aim to make the journal the medium of communication between students and friends of the American Indian, especially between those engaged in the uplift and advancement of the race. Its text matter is the best that can be secured from the pens of Indians who think along racial lines and from non-Indians whose interest in the affairs of the race is a demonstrated fact.

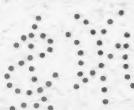
The Editorial Board has undertaken to carry out the purposes of the Society of American Indians and to afford the American Indian a dignified national organ that shall be peculiarly his own, and published independent of any governmental control.

The Editorial Board invites friends of the race to unite with the native American in providing the Journal with a high quality of contributions. Although contributions are reviewed as far as possible, the Journal merely prints them and the authors of the accepted articles are responsible for the opinions they express. The ideas and desires of individuals may not be in harmony with the policy or expressed beliefs of the Society but upon a free platform free speech cannot be limited. Contributors must realize that the Journal cannot undertake to promote individual interests or engage in personal discussions. The honor of the race and the good of the country shall be paramount."

The purpose of the Journal is to spread as widely as possible for the use of Indians, non-Indian friends, students, social workers, and teachers the ideas and needs of the race, and to serve as an instrument through and by which the objects of the Society of American Indians may be achieved. We shall be glad to have the American press utilize such material as we may publish where it seems of advantage, and permission will be cheerfully granted providing due credit is given the Journal and the author of the article.

Authors and publishers are invited to send to the Editor-General, for editorial consideration in the Journal, such work of racial, scientific, or sociological interest as may prove of value to the readers of this publication.

All subscriptions and contributions should be sent to Arthur C. Parker, Editor-General, Barrister Building, Washington, D. C.





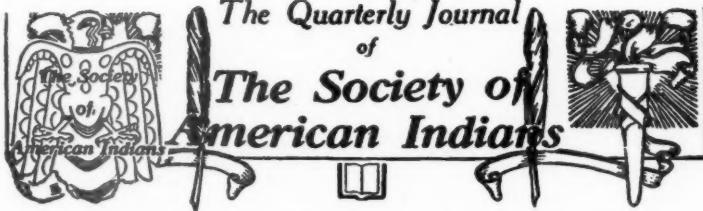






E. PAULINE JOHNSON  
The Mohawk Poetess

23 June '16 St.



*"The honor of the race and the good of the country shall be paramount"*

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WASHINGTON, D. C., JANUARY-MARCH, 1915

NO. 1

## *Editorial Comment*

BY THE EDITOR-GENERAL

The New Policy of  
the Quarterly  
Journal

BEGINNING with this issue *The Quarterly Journal* will be sent to every member of the Society—as a part of his membership rights. Membership henceforth will include subscription to this periodical.

From a small and uncertain beginning with an unknown world to face we have grown in national importance and influence and we wish to continue to perform a useful service. *The Quarterly Journal* with this number enters upon its third year. During the past two years it has aimed to perform a unique service to the Society and to the Indian race in the United States. We have endeavored to present the needs, the aspirations and the achievements of the race through a publication distinctly the product of the race. We believed that a magazine of this kind filled a need long felt not only by the Indians themselves but by the world of men.

Our hopes and beliefs have been justified. The testimony of many friends has proven an inspiration. Letters from all over the United States and from Europe tell us that the messages we have proclaimed are finding an audience among thinking men, but the testimony of young men and women in Indian schools cheers us most. It affords profound satisfaction to know that the young of our race are encouraged and stimulated to higher and greater things.

Unfortunately not all of the members of the Society have been supporting subscribers, and thus many have missed a mes-

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sage that now rings clear across the land, but none shall miss it now, for *The Quarterly Journal* now goes to every member of the Society in good standing. There is work to do and a useful life to live. We who are awake are not content to let others slumber when earth is calling for wide-awake, active men and women.

We desire to thank those who by their suggestions and subscriptions have made our success possible. May we hope that you who are members and subscribers will continue your support and make *The Quarterly Journal* of greater value than ever before? Thus will we find our motto vindicated, "For the honor of the race and the good of the country," in a career of increased usefulness.



**The American Indian Was Not a Nomad** EVER since Christopher Columbus named the native inhabitants of America, "Indians" there have been mistaken notions about America's aboriginal people.

One of the most persistent errors of all, is that the American Indian was a nomad that "roamed from place to place and had no settled abode." As a matter of strict fact no American tribe was nomadic, except in a limited sense. Many were not nomadic in any sense. East of the Mississippi and including the St. Lawrence basin nearly all the tribes of Indians lived in towns and villages adjacent to cultivated lands. Oftentimes there were thousands of acres under tillage. They had houses varying from individual dwellings to apartment houses that held from two to a dozen families. These villages were well ordered, the houses neatly constructed of logs, poles and bark and there was a general air of permanence and thrift. Each tribe had definite and well-known boundaries so that they had a known territory. There were laws and rigid customs regulating the entrance of strangers and immigrants into their territory.

It is true that not all the land was actually used for villages and houses. There were vast expanses of forests that were deemed the hunting grounds of the tribe. It was a natural "cattle range."

There were seasons when bands of hunters went out from their villages to procure the meat supply, maple sugar, forest foods, fish, clams and shore products, but the hunters and fishermen were not nomads, for they did have homes.

Reference to the writings of the Jesuit missionaries, and to the early explorers who left accounts give abundance of proof of the permanence of Indian territory and of their village life.

In the northwest were the great log houses of the Pacific coast tribes. In the southwest were the Pueblos, and still further south in Mexico and Yucatan were marvelous cities of stone. Even the early Indians of the plains were not nomads, for they, too, had fixed territories. After the introduction and diffusion of horses, the plains tribes wandered afar in search of the buffalo, it is true, but they cannot be called nomads, though they approached this condition more than tribes to the east or west of them. They were only equalled in their wanderings by the Algonkian and Athapascans tribes of the far north. Nevertheless, the great majority of American Indians within the present limits of the United States lived in villages, had definite territories and depended very largely upon the products of their fields.

Historians who consult source documents, and all anthropologists and ethnologists know and affirm that the American Indian was not "a nomad, who wandered from place to place."



**The Test of Efficient Service to the Indian** THE precise value of the United States Indian service to the Indians of the country may be measured directly by the ideals and the mental endowments of the employees and officials in that service. There are many employees and officials who cling to high ideals, who have breadth of vision and singleness of purpose. Such men and women are doing all the good that is done.

To carry education, civilization and refinement to a race of men requires that those entrusted with the task be men and women of broad training, character and culture. The task is distinctly one of social service.

We should like to know what special qualifications for such an important service the federal employees in the Indian Service have. We should like to know how these men and women entrusted with the task of social regeneration would measure up to the standards required by the University of Wisconsin or by the New York School of Philanthropy. We should like to see the employees of the Indian service, supervisors, teachers, instructors, superintendents, placed side by side with the settlement workers of New York or Chicago. We should like to look for a Jane Addams, a Jacob Riis, a John Dewey, a John H. Fin-

ley, or an Edgar Ross among them. We should wish to look for thinkers, educators, and constructive administrators who would be regarded anywhere as valuable experts. We are sure that some would be found, and we are equally sure that a great lack of these would be discovered. It might be found that the Indian service did not attract trained workers who understood human science. It might be found that some high in office knew nothing of the great principles of modern education and social service. It might be found that very few could find the endorsement of and a rating with the Chicago School of Civics and Philanthropy, for example. It might be found that many were mere automatons, good workers but mechanical, and without ideas, ideals or training. It might be found that many in responsible positions were there because they were simply appointed.

It may be that we are wrong in our implications. If this is so we have wrongly observed and been wrongly informed. We do wish to state positively, however, that employment in the Indian service should be given only to responsible men and women and purely upon merit, based largely upon examinations such as might be prescribed by a recognized school of philanthropy and social service. We do believe that superintendents and clerks, teachers, matrons and others who have direct dealings and close contact with Indians and who are not of high grade, morally and intellectually, have done and now do the red man a deep injury. Coarseness of character, brutality of disposition, ignorance and obnoxious habits should not be tolerated in the service, for if the Indian is to be civilized and educated the human vehicle of these gifts of culture must be clean, efficient, and command respect.

The more ignorant, uncouth and unruly the Indian the greater need of expert help. The Indian will never be civilized by brutality, by the task-master, overlord, or by the politically appointed job hunter who has no other qualifications than his pull with the boss.

We repeat that all the good the Indians are getting from the thousands of employees of the Indian Bureau is coming from those who measure up to high standards of character and intelligence and who have trained scientifically for their task. To these must be given all credit and all honor.

**The Permanent  
Value of Indian  
School Papers**

NEARLY every Indian school of size publishes a weekly or monthly magazine. Each one of these publications should be a mirror of the ideals and purposes of the school. In everyone that we have examined there is an expressed spirit of cheer and of helpfulness. Each finds a message to proclaim and a good word to pass on. Many of these papers are built up of news items from the school or reservation, or copied from the daily press. A distinct mission is filled by this kind of publication, but as we turn over our files of Indian school magazines for original contributions of serious character, dealing with vital subjects, we are disappointed. Comparatively few employees of the service contribute original and constructive articles. Many are too busily at work to find time to put their thoughts in print; many who might do so are too modest; others may not be able to put their thoughts in writing, or some may be incapable of philosophic writing. Not every man or woman is so endowed. We believe, however, that educators who examine Indian school papers will be apt to measure the mental capacity and efficiency of the Indian school staff by the school paper. We are led to think that the busy superintendent sometimes realizes this when he heads his journal, "printed by Indian apprentices," or "issued by the student printers." This evades the responsibility, in a measure. In nearly every case the superintendent or principal, in spite of this, is the editor, and in nearly every case the editorials are strong and to the point, standing in contrast to other parts of the publication. What we should like to see is the stamp of original thought and discussion throughout.

There is urgent need for such articles as have appeared in the "*Red Man*" of Carlisle such as "Sanitary Homes for Indians," by Edgar B. Meritt; "Indian Progress," by Harvey E. Taylor; "Indian Education, Present and Future," by H. B. Peairs; or in the "*Indian School Journal*" of Chilocco, as "Basic Facts and Needs in Indian Affairs," by F. H. Abbott; "The Correlation of Industrial and Academic Work," by Reuben Perry; "Arousing Interest in School Room Work," by Maude Woolford; "Vocational Guidance for the Pupil," by Dellia H. Morton; "An Important Teaching Process," by Nellie Cox; "Are We Thinking as We Teach?" by John B. Brown; "Indian Progress of Shoshone and Bannock," by O. H. Lipps; "Training the Indian Youth for Citizenship," by James W. Graves; "The Montessori Sys-

tem at Tulalip," by a Supervisor; or as in the "*The Chemawa American*," of the Salem, (Ore.) School, "The Influence of Home, School and Community upon the Life of a Child." There are other articles of this character in the school publications that make them valuable.

Indian school papers have their limitations and their local purposes and cannot, of course, hope to compete with educational journals or the publications of universities. By publishing a school paper the school (1) gives instruction in printing to the students who wish to learn the trade, (2) keeps the students and pupils informed of local events and the school program, (3) provides the means by which the superintendent can address the Indians and the public, (4) provides the means for publishing official governmental circulars, (5) advertises the school, and stimulates the interest of the students and parents.

All of these purposes are worthy ones, and the school paper deserves the support of the field it reaches and the appreciation of the public. They have a wider opportunity for good, however, than most of them use, and this opportunity is limited only by the failure of the school faculty to give of their minds and of their experience.



**History of  
Carlisle's  
Publications**

WE have discovered a mine full of wonderful riches more precious than rubies. This discovery comes in the form of a complete file of the publications of the Carlisle School under the Superintendency of Gen. R. H. Pratt.

The first Indian School paper edited by a student was "School News," published at Carlisle Barracks, June, 1880. Its editor was Samuel Townsend, a Pawnee boy whose initial editorial started out in these words, "We know this is a small paper. It is the smallest that we ever saw. We are going to try to make it good. We put everything in this paper that the Indian boys write for us. Not any white man's writing, but all the Indian boy's writing. Some speeches and some letters. We will try to make it good so everybody will want to read it and give us twenty-five cents a year for it."

The paper was good and it grew. From a monthly journal three by four inches at its eighth number it grew to five by eight.

An earlier paper was issued by the school making its appearance in January, 1880, under the title, "Eadle Keatah Toh" and

in its initial bow explains its existence by saying, "Miss Mary H. Brown of Philadelphia, Penna., a warm friend of the Indians, gave us a small printing press."

In a special article in the next issue we wish to give a history of Carlisle's publications, and throughout the year give some of the nuggets of wisdom they have contained. "Prattism" has done great things for the red man and from the various writings in his school papers, by the General's own permission, we shall take him at his word by making such extracts as we wish. Gen. Pratt has always stood fearlessly on his own feet, and we wish to show in what manner he helped place others on theirs.



**Moorehead's "The American Indian"—a Good Book** THE new book which Prof. Warren K. Moorehead has for some time been preparing has made its appearance, to find a host of friends to welcome its publication.

The principal feature that strikes the reader is that it is "up to the minute" in its information. All the recent matters of interest in Indian affairs are discussed with candor. These include the White Earth situation, Commissioner Sell's administration, the 1914 Mohonk conference and the educational outlook. The book, however, covers the period of 1850 to 1915 and the important events of the years "just before the war" are given exhaustive treatment. These subjects include the buffalo, the Sioux Mesiah "craze," Sitting Bull, Red Cloud, the Tragedy of Wounded Knee, the plains Indians of forty years ago, the career of Geronimo, etc.

"The American Indian" is a mine of information. It is consistently and even beautifully illustrated and for a long time to come will be regarded as a standard reference work.

Several pages are devoted to the story of the Society of American Indians, its organization and organizers, its plan, achievements and purposes. Among the closing pages of the work, tribute is paid the great men of the red race. Among the younger men of today special mention is made of Dr. Charles A. Eastman, Dr. Carlos Montezuma and Rev. Henry Roe-Cloud. Closing this description, Mr. Moorehead says:

"The Indians need a national character. The moment that an Indian of exceptional ability appears on the platform and through the press becomes the champion of his race, the American people will rally to his support. But if such an Indian is

chiefly concerned in furthering the interest of some society, or missionary organization or of a single tribe of Indians and if he presents mere denunciations and does not suggest proper remedies, he will achieve no great success. The Society of American Indians is doing good work, but in my humble opinion it might accomplish far greater results if in addition to its advocacy of new laws, the division of Indian money, etc., its powerful organization began a fight through the medium of some selected champion, for the full protection of Indian rights and an effective and not a paper citizenship."

We are glad Mr. Moorehead has said all these things, but we wish to reply, lest the Society of American Indians be misunderstood, that in suggesting proper remedies the Society—which does not denounce—feels that the *remedies can come through new and better laws*. If not, how? The Society does not advocate an immediate distribution of Indian money. Its platform says, "a division on the books," so that each individual will know what his individual share is. The Society is fighting in the truest sense for Indian rights, and urges the Indian to assume responsibility commensurate with the rights bestowed. In the Carter Code Bill it is fighting for a determination of the civic and legal status of the Indian in order that the citizenship of the Indian may be effective and real "and not a paper citizenship." If the Indian is to have a national character, moreover, he can best have it through a national organization of his own kindred, for the labors of "one selected champion" without an organization back of him would not achieve a national character. The champion would merely achieve a personal following.

Our discussion of these things merely indicates how full of thought provoking ideas the book is crammed, in its four hundred forty pages. Its final argument is a big one, and is for a joint commission for the administration of Indian affairs. There is hope in that idea. It is the logical and the progressive thing to do.



**Carlisle Indian  
School Means  
Business**

CARLISLE is progressing. That famous institution is feeling the steady hand of an organizer and its new developments reveal the brain of a thinker. *The Carlisle Arrow* for Feb. 5th, announces the new courses at the school as Agriculture, Me-

chanic Arts, House Economics and Hospital Nursing. Even the name of the school looms up when we read the sign "Carlisle Indian Vocational School." The requirements for admission are just a bit stiffer than ever before and it appears that the pupil who does not come with a grim determination to develop brains and ability is not wanted.



**American Indian Day**

THERE is an increasing interest manifested in the proposition for American Indian Day as a national holiday. It is expected that a bill will soon be introduced in Congress looking for its establishment.

One plan is to establish a date when all Indians may get together to hold "grand councils." Just what good this would do is not apparent other than to furnish a spectacular gathering. The American Indian day that the *Quarterly Journal* has advocated is a day upon which every one, without respect to race, might get together to discuss the early history of America, the life and aspirations of the Indians, their claim to equitable consideration and a share in American justice. We have suggested it as a day when boys and girls in schools might have special exercises, with the Indian as the subject; when Boy Scouts and Camp Fire Girls might emulate the healthy activities and pastimes of America's native people and when historical societies and institutions of learning might have meetings at which the American Indian would be discussed as a man and an American.

The idea is that of a national holiday for all freedom-loving, justice loving people. Indians in their local communities might celebrate in their own way with speeches on race progress, discussion on what they can do to promote good citizenship, and recitals of what Indians have already done to help in the building of this Republic. But we do not believe that mass meetings of tribes will be constructive in their outcome.

The Indian has a right to honor his past and to respect his ancestors. He has a higher privilege of pressing forward, expanding all the virtues of his forefathers, adapting himself to life as he now finds it and in becoming more and more a constructive, positive factor in civilization.

On the other hand the American Indian deserves the national consideration of the people of the United States. There should

come a time when men and women could pause and review the great things the red man has bequeathed to them and to civilization, for all time. \*

With all his human faults the red man has held up great ideals and emphasized great human virtues, and to America he has given, not only his life, but his country.



**The Christian Science Monitor** VERY few newspapers give all the news. Most of them give a great abundance of startling news and make a practice of making capital out of the unusual, the sensational, the shocking things in human events. The only newspaper in the country that seems willing to give greater prominence to good news and least prominence to merely sensational news, is the *Christian Science Monitor*. It is distinctly a journal that furnishes food for good thought. Probably no paper in the country prints more interesting news about Indians—not Indian warfare, Indian shows, Indian misery, but about schools, agriculture, success and progress among Indians.

When we have read the *Monitor* and seen how great moral forces are working tirelessly for human progress, how good men and good women are contributing to the advancement of morals and human happiness, we look up and out of the window and say, "This is a good world, after all, and it is full of good people. I guess I'll do my share of work a little better and help it along."

## *The Value and Necessity of Higher Academic Training for the Indian Student*

*The First Prize Essay*

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By LUCY E. HUNTER, (Winnebago), of Hampton Institute

TO EVERY nation and race of people on a march toward the mark of civilization there come awakenings from time to time which serve as stepping-stones toward progress.

We read in ancient history about the people who had no permanent dwelling places but roamed the country and lived on nature's raw products. We read again that some hundreds of years later they are banded together into tribes and live in villages, and begin to realize the necessity of having a leader. They also reach a mark on their onward march where they begin to till the soil and make it produce for them much more than when they left it untilled.

And still again we read that some centuries later they have travelled so far toward the mark of civilization that they have builded nations, kingdoms, and empires; and even wonderful cities. And so, mankind has been on an onward, upward march since the world began; and every time such an awakening has been felt by a people it has been a sure sign of progress.

When the Indian from his mental ability can produce, put into sentences, and consider such a thought as the "Value and Necessity of Higher Academic Training for Himself" he shows the sign of the coming to him of a great awakening, which is no other sign than that of progress.

The dictionary tells us that education means instruction, teaching, training and breeding. It means a drawing forth, not so much the communication of knowledge as the discipline of intellect and the establishment of principles. Instruction furnishes the mind with knowledge, teaching imparts practice, training gives expertness and readiness in any physical or mental operation, and breeding relates to manners and outward conduct.

To our old Indians, education means just what is interpreted to them by the returned students by their conduct and manners of living. Many of our young people consider themselves educated when they have been at a government school for a

term of three or five years, and others when they find themselves to be quite capable of mastering facts and dates in history, and still others when they are classed as "graduates."

The young man or woman who graduates from any one of our schools, such as Carlisle, Haskell or Chilocco is considered educated; and great things are expected of him, about as much as would be expected of a graduate of Yale, Harvard or Princeton. But to those of us who have travelled beyond the graduating standard of a good many of our own schools and the average Indian student's idea of education, this word has a much broader meaning and we realize that a graduate from one of our schools is not trained as is the graduate from Yale, Harvard or Princeton. From this we learn that his education is not so far advanced as that of the others.

The educated man is one whose mind is trained, as well as his hand and heart, and who because of such a training, is master of himself and his environment, who through his training and influence benefits not only himself but his neighbor, and lifts him up to a higher level in life. The training of the mind covers a big part of one's education and determines to a large extent one's success in life. Therefore it is necessary that the Indian student get just as much as he can of this sort of training.

As man marches on and upward he feels more and more the need of facts and truths, and information concerning these things. The desires of his fellow men for learning are ever increasing, and he must find some way in which he himself may meet these demands. The scientist and the inventor put into writing what they have learned, because in this way they can reach the largest number of people and pass on to them what knowledge they gain in their line of life. Men of other professions have done the same, and such advancement is being made all the time.

In these days a man's knowledge of things comes mostly from books. For example, the farmer learns from books about the different kinds of plants and soils and their relations to each other. He learns too, what plants are best adapted to his soil and climate; and how to care for his land, products and live stock.

Among tradesmen one often hears the expression "there is good money" in bricklaying, steamfitting, plumbing etc., but if a man is to get the most good out of his work, either for the sake of helping himself or helping others he must not only have trained hands but a trained mind also.

Among women the best teachers of academic, domestic science, and art are those who have the best academic training as well as the training for doing the actual mechanical work. We all know that a person cannot make a good teacher of book knowledge without good training for the purpose. The women who do the best in any one of these branches of work, either in the classroom or in the home, are those who through book work have learned the composition of foods and how to cook them, how to plan meals in the most wholesome and healthful way, and to make the best fitting and the best looking garment in the most economical way. The whole world is practising economy and wants economic efficiency; and the Indian, of all people, needs to learn to be economical.

In almost every case where a woman applies for a position she meets with a very strong statement which reads thus: "Graduates of high schools and women of superior education and cultivation will be given the preference." I am sure it is also true among young men, so here again we are reminded of a certain kind of training which is necessary. In all walks of life one needs all the training of the mind that he can get; and never before was there such a need for educated and cultivated men as there is now throughout the world. Educated farmers and tradesmen are wanted as well as educated preachers, lawyers, and scientists.

And so, if the Indian is to keep his place as a farmer among farmers, a tradesman among tradesmen, a lawyer among lawyers, and a man among men, he must have all the necessary training possible of the mind as well as the hands.

The people of other nations who have a written national language all have a chance to obtain some schooling however little it may be, but the Indians of North and South America have been unfortunate because they do not have one written language. We are a race of many tribes and languages, and we have not learned to know each other as one people, therefore, we have not been able to pull together as a people, a thing that is most important to a race on its onward march toward progress. There are some of the tribes who have a written language but it does not benefit the whole race. For this reason we need to learn a single language—that of the country which will help to bring us together so that we may learn to know each other, as well as other races, and to learn to work and pull together for our own benefit, as well as for the good of the country we live in.

Upon a young Indian's return to the reservation from school he meets with all kinds of questions. Both graduates and undergraduates are confronted with the same sort of problem. On a majority of the reservations he is expected to know all the English language and to be able to speak it readily and to be master of it regardless of the length and the amount of time in which he has been in training. Among the Indians on nearly all the western reservations a returned student is often asked to interpret for many different purposes. He is often asked to help in personal or tribal affairs, either between individuals or with the Government, concerning land deals, money matters or law-suits. Just such appeals as these from our older people is enough to make one realize the value and the necessity of the highest academic training one can obtain; and it is only the best educated Indians who can grant these demands and accomplish the much needed work to be done among his people.

The time is soon coming when we shall be thrown upon our own resources; and without Government aid we shall have to look after our rights and interests and transact our own business concerning personal and real estate property, and now is the time to prepare ourselves. Such problems as these require a well-trained, keen mind.

It is true that a great many students from our own schools are doing well, some as farmers and others as professionals in various kinds of work in their home communities as well as in other places. There are also others who, in the Civil Service, are employed as expert farmers, clerks, stenographers, mail-carriers, teachers, matrons, etc., but almost in every case, those who occupy the best places and get the best wages, and at the same time do the most good, are those whose minds are best trained.

Now, every Indian realizes that the preparation and the equipment given by most of our Indian schools has not been just what it should be, and this is one reason why we Indians need to seek and obtain a training that is more thorough in every way, a training that is more advanced, and one that opens the door of opportunity and prosperity. Good things come hard in this world and only as we seek them by giving our time and strength, making every possible effort, will we make them ours. If a man wants the best and the higher things of life and desires to progress, he is helped only as he helps himself.

The Indian race, of all races, needs men of superior education and cultivation and strength of character, men with store

houses of knowledge of the good things of life, men who could be sources of inspiration and take it upon themselves to become leaders for good. The academic training has much to do with the promotion of these necessary qualities in a man and in a race of people. This kind of training includes a great many things that are essential to a people desiring to progress and to prosper. One may be able to accomplish much with trained, skilled hands, but a great deal more can be accomplished when there is a trained mind also. It is very necessary where a race desires to progress that the people know about history, mathematics, philosophy, sociology, science, etc., as well as to have skilled hands and strength of character. Therefore, if the Indian student wants to get the best and the most food out of life, and benefit himself and his race, he must have the training which gives one a knowledge of all these things. Let us also bear in mind that the coming of an awakening to us does not mean that we have reached the goal, but instead, we are only at the beginning of the much needed task that must be done.

The Indian alone can solve his problem. Not until he has learned the lesson of how to take care of himself and live the best kind of a life possible will he have his rights as a man among men and as a citizen of the country in which he lives. Not until he learns how to protect his person and that which belongs to him will he be free from his deadly foes—ignorance, laziness, the hand of the grafter, and poverty. Such tangled-up affairs as were plowed up in the Indian country in Oklahoma just recently will never be stopped until the Indian himself can guard against them, and he never will be able to do it until he is educated physically, morally and mentally. If he is going to succeed in life he must learn to know and ever bear in mind the law that is eternal—"To him that hath shall be given and from him that hath not shall be taken even that which he hath." The Indian must learn how to lay hold of knowledge, as well as of material and spiritual things.

## *The Indian's Capacity to Advance*

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By JOHN W. CONVERSE

AM slow to wrath but I confess that it nettles me to be told that the Indian lacks capacity to advance. Doubt the bear can hug, doubt the deer can run, doubt the eagle can fly, doubt the duck can swim, but never, never, doubt the Indian can advance.

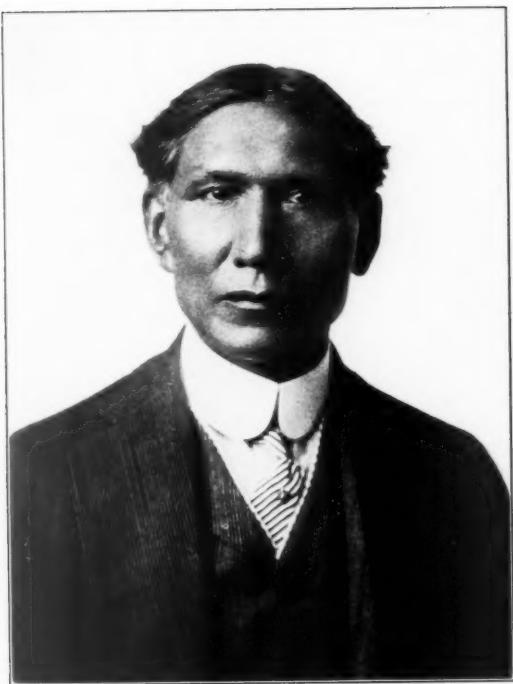
It may be reasonably inferred only from the mere existence of the Improved Order of Red Men that the Indian has capacity to advance. The Order admits to membership none but white citizens of this country found upon investigation to be physically, mentally, and morally sound. It bars liquor dealers and gamblers. It numbers half a million. Its ultimate goals are mutual assistance and self improvement by emulating North American Indian characteristics.

The North American Indians are the solitary original people having characteristics of sufficient value to lead enlightened white people in large numbers to try to improve themselves by emulating them.

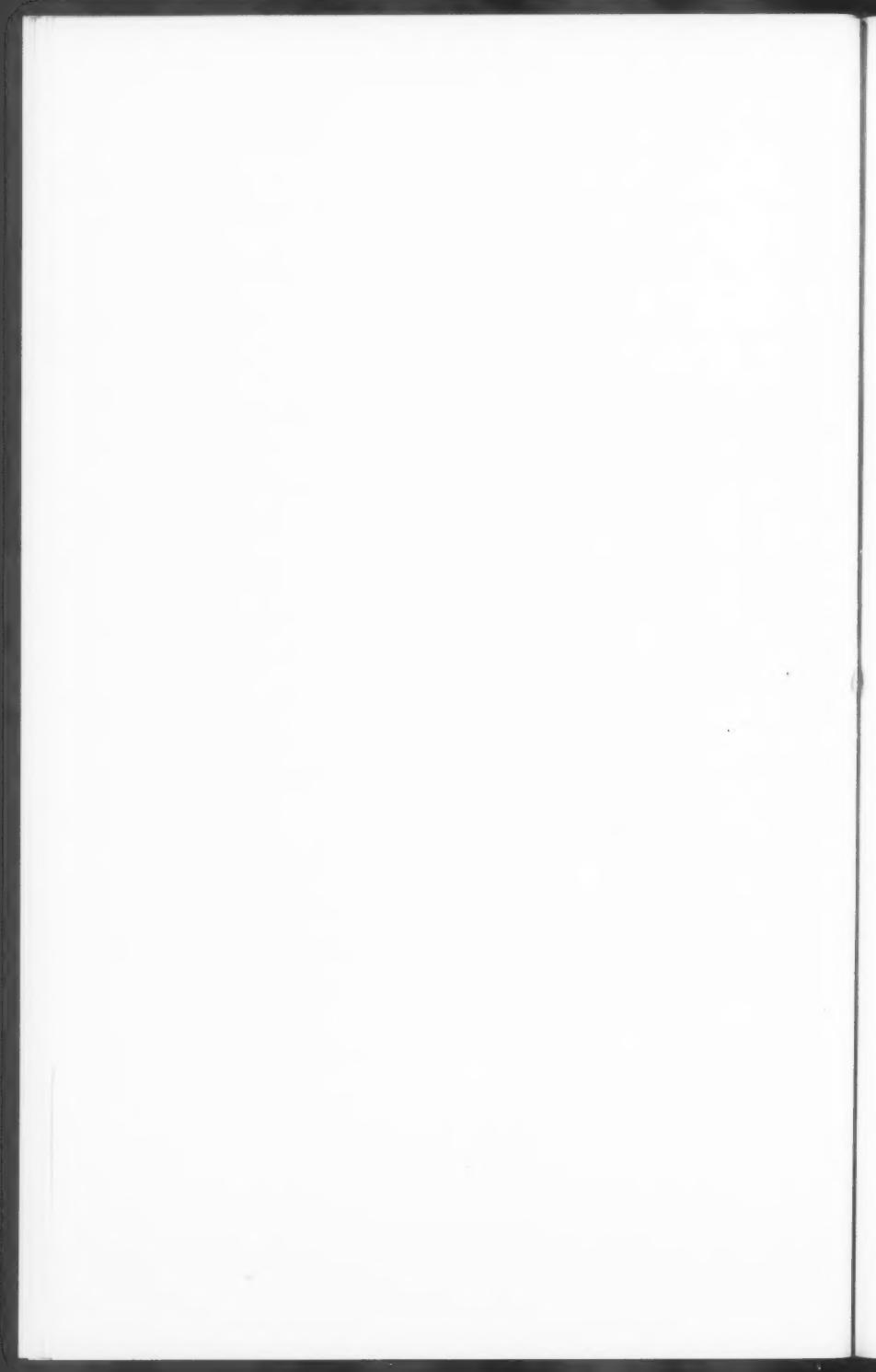
It is hard to believe that half a million white citizens of this country in striving for self improvement have made the error of adopting for their prototype and the emulation of his characteristics a man or people wanting in capacity to advance.

The Indian has many splendid qualities he should take along with him as he advances on his new trail and the rest of mankind should emulate them. These are his contribution to the world's advance.

Our manners, our civilization, and all good things connected with manners and with civilization, depend no more upon the spirit of religion than they do upon the spirit of the old North American Indian—his reverence, his honor, his hospitality, his bravery, and his passionate love of freedom and independence. Such are a few of many Indian qualities which must be preserved, because once destroyed, they can never be supplied. Arts may come and arts may go but Indian virtues should go on forever.



DR. CHARLES A. EASTMAN (*Ohiyesa*)



## *The Indian's Gifts to the Nation*

*An Advance Chapter from "The Indian Today"*

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By DR. CHARLES A. EASTMAN, (*Ohiyesa*).

WHAT does the original American contribute, in the final summing up, to the country of his birth and his adoption? Not much, perhaps, in comparison with the brilliant achievements of civilization; yet, after all, is there not something worthy of perpetuation in the spirit of his democracy—the very essence of patriotism and justice between man and man? Silently, by example only, in wordless patience, he holds stoutly to his native vision. We must admit that the tacit influence of his philosophy has been felt at last, and a self-seeking world has paused in its mad rush to pay him a tribute.

Yes, the world has recognized his type; seized his point of view. We have lived to see monuments erected to his memory. The painter, sculptor, author, scientist, preacher, all have found in him a model worthy of study and serious presentation. Lorado Taft's colossal "Black Hawk" stands wrapped in his stony blanket upon the banks of the Rock river; while the Indian is to keep company with the Goddess of Liberty in New York harbor, beside many other statues of him which pre-eminently adorn the public parks and halls of our cities.

No longer does the red man live alone in the blood-curdling pages of the sensational story-writer. He is the subject of profound study as a man, a philosopher, a noble type both physically and spiritually. Symmetrical and finely poised in body, the same is true of his character. He stands naked before you, scorning the garb of deception and pretense, for he is a true child of nature.

How has he contributed to the world's progress? By his personal faithfulness to duty and devotion to a trust. He has not advertised his faithfulness nor made capital of his honor. Again and again he has proved his worth as a citizen of his country and of the world, by his constancy in the face of hardship and death. Racial antagonism was to him no excuse for breaking his word. This simplicity and fairness has cost him dear; it cost his country and his freedom, even the extinction of his race as a separate and peculiar people; but as a type, an ideal, he lives and will live!

The red man's genius for military tactics and strategy has been admitted again and again by those who have fought against him, often unwillingly, because they saw that he was in the right. His long, unequal struggle against the dominant race has produced a brilliant array of notable men without education in letters. Such were King Philip of the Wampanoags; Pontiac, the great Ottawa; Cornplanter of the Senecas, in the eighteenth century; while in the first half of the nineteenth we have Weatherford of the Creeks; Tecumseh of the Shawnees; Little Turtle of the Miamis; Wabashaw and Wanatan of the Sioux; Black Hawk of the Foxes; Osceola of the Seminoles. During the last half of this century there arose another set of Indian leaders, the last of their type—such men as Ouray of the Utes, Geronimo of the Apaches, Red Cloud, Spotted Tail, and Sitting Bull of the Sioux, Chief Joseph of the Nez Perces, and Dull Knife of the Northern Cheyennes. Men like these are an ornament to any country.

It has been said that their generalship was equal to that of Caesar or Napoleon; even greater considering that here was no organization, no treasury, or hope of spoils, or even a stable Government behind them. They displayed their leadership under conditions in which Napoleon would have failed. As regards personal bravery no man could outdo them. After Jackson had defeated the Creeks, he demanded of them the war-chief, Weatherford, dead or alive. The following night, Weatherford presented himself alone at the general's tent, saying: "I am Weatherford; do as you please with me. I would still be fighting you, had I the warriors to fight with, but they no longer answer my call, for they are dead."

Chief Joseph, who conducted that masterly retreat of eleven hundred miles, burdened with his women and children, the old men and the wounded, surrendered at last, as he told me in Washington, because he could "bear no longer the sufferings of the innocent." These men were not blood-thirsty or wanton murderers; they were as gentle at home as they were terrific in battle. Chief Joseph would never harm a white woman or child, and more than once helped non-combatants to a place of safety.

In oratory and unstudied eloquence, the American Indian has at times equalled even the lofty flights of the Greeks and Romans. The noted Red Jacket, perhaps the greatest orator and philosopher of primitive America, was declared by the late Governor Clinton of New York to be the equal of Demosthenes.

President Jefferson called the best-known speech of Logan, the Mingo chief, the height of human utterance.

Now let us consider some of his definite contributions to the birth and nurture of the United States. We have borrowed his emblem, the American eagle, which matches well his bold and aspiring spirit. It is impossible to forget that his country and its freely offered hospitality are the very foundation of our national existence; but his services as a scout and soldier have scarcely been valued at their true worth.

#### *The Indian Soldier and Scout*

The name of Washington is immortal; but who remembers that he was safely guided by a nameless red man through the pathless wilderness to Fortress Duquesne? Washington made a successful advance upon the British army at Trenton, on Christmas eve; but Delaware Indians had reported to him their situation, and made it possible for the great general to hit his enemy hard at an opportune moment. It is a fact that Washington's ability was shown by his confidence in the word of the Indians and in their safe guidance.

In the French and Indian wars, there is abundant evidence that both armies depended largely upon the natives, and that when they failed to take the advice of their savage allies they generally met with disaster. This advice was valuable, not only because the Indians knew the country, but because their strategy was of a high order. The reader may have seen at Fort George the statue of Sir William Johnson and King Hendrix, the Mohawk chief. The latter holds in his hand a bundle of sticks. Tradition says that the chief was arguing against the division of their forces to meet the approaching French army, saying: "If we are to fight, we are too few; if we are to die, we are too many."

As an Indian, and having often heard my people discuss strategic details, I am almost sure that the chief anticipated the tactics of the enemy; and the pathetic sequel is that he was selected to lead a portion of the English forces to Fort Edward that morning, and when only a mile or so out, was ambushed by the enemy. He stood his ground, urging his men to face the foe; and when he was shot dead, they were so enraged that with extraordinary valor they routed the French, and thus Hendrix in dying was really the means of saving Forts George and Edward for the colonists.

History says that Braddock was defeated and lost his life at Fort Duquesne because he had neglected and disregarded his Indian scouts, who accordingly left him, and he had no warning of the approach of the foe. Again, the Seminole war in Florida was a failure so long as no Indians were found who were willing to guide the army, and the Government was compelled to make terms; while the swift and overwhelming defeat of the Creeks, a much stronger nation, was due more to the Cherokee and Chickasaw scouts than to the skill of General Jackson. Of course once the army is guided to an Indian village, and the warriors are surprised in the midst of their women and children, the civilized foe, with superior weapons and generally superior numbers, has every advantage.

The Indian system of scouting has long been recognized as one of the most useful adjuncts of war. His peculiar and efficient methods of communication in the field by means of blanket signals, smoke signals, the arrangement of rock-piles, and by heliograph, (small mirrors or reflectors) the last, of course, in more modern days, have all been made use of at one time or another by the United States army. It is interesting evidence of the world-wide respect for our strategy and methods, that when the Boer commission came to Washington a few years ago, Mr. Wessel called upon me to advise him how he might secure one thousand Sioux and Cheyenne scouts in their war against Great Britain. Of course I told him that it could not be done; that I would not involve my country in an international difficulty. I was similarly approached during the Russo-Japanese war.

The aid of friendly Indians in the case of massacres and surprises of the whites must not be overlooked. It may be recalled that some Cherokee warriors, returning from Washington's later successful expedition against Fort Duquesne, were murdered in their sleep by white frontiers men, after giving them friendly lodging. Here again is brought out the genuine greatness of the Indian character. The Cherokees felt keenly this treacherous outrage, by the very people to whom they had just sacrificed the best blood of their young men, in their war against the French. Some declared their intention of killing every white man they could find, in retaliation for such unprovoked murder; but the chief, Ottakullakulla calmly arose and addressed the excited assembly.

"Let us have consideration," said he, "for our white neighbors who are not guilty of this deed. We must not violate our

faith or the laws of hospitality, by imbruining our hands in the blood of those who are now in our power. They came to us in confidence of a pledged friendship; let us conduct them safely back within their own confines, before we take up the hatchet!"

He carried his point to some extent, and himself saved Captain Stewart, his friend, by giving up all of his property to ransom him. In difficulties between the races since colonial times, there has been an unbroken record of heroic work in the rescue of missionaries and other white persons resident among the Indians, by their native converts and friends. In the Minnesota Sioux outbreak of 1862, there were many notable instances. A man named Arrow stood beside Mr. Spencer and dared the infuriated warriors to touch him. There were over two hundred white captives saved by friendly Indians, and delivered to General Sibley at "Camp Release." During the following December, some young Yanktonnais Sioux voluntarily ransomed and delivered up two white women and four children. I knew some of these men well; among them Fast Walking, who carried one of the children on his back to safety, after giving his own horse to redeem him. Seldom have such deeds been rewarded or even appreciated. When these men became old and feeble, an attempt was made to have them recompensed by Congressional appropriation, but so far as I am informed it has been unsuccessful.

I do not wish to disparage any one; but I do say that the virtues claimed by a "Christian civilization" are not peculiar to any culture or religion. My people were very simple and unpractical, they knew not the love of money, which is the modern obstacle to the fulfillment of the Christ ideal. Their strength lay in self-denial. Not only men, but women of the race have served the nation at most opportune moments in the history of this country.

#### *Historic Indian Women*

It is remembered that Pocahontas saved the first Virginia colony from utter destruction, because of her love for Captain John Smith, who was the heart and brain of the colony. It was the women of the Oneida and Stockbridge Indians who advised their men not to join King Philip against the New England colonies, and, later, pointed out the wisdom of maintaining neutrality during the war of the Revolution.

Perhaps no greater service has been rendered by any Indian girl to the white race than by Catherine, the Ojibway maid, at the height of Pontiac's great conspiracy. Had it not been for her timely warning of her lover, Captain Gladwyn, Fort Detroit would have met the same fate as the other forts, and the large number of Indians who held the siege for three months would have scattered to wipe out the border settlements of Ohio and Pennsylvania. The success of Pontiac would certainly have delayed the settlement of the Ohio valley for many years. It is not to be supposed that Catherine was moved to give her warning by anything save her true womanly instincts. She stood between two races, and in her love and bravery cut short a struggle that might have proved too full of caprice and cruelty on both sides. She was civilization's angel, and should have a niche in history beside Pocahontas.

Sacajawea, the young Indian mother who guided Lewis and Clark in their glorious expedition to the Pacific, was another brave woman. It is true that she was living in captivity, but according to Indian usage, that would not affect her social position. It does not appear that she joined the expedition in order to regain her tribe. Not only as guide, but rather from a sense of duty and purpose of high usefulness, as interpreter, and in rescuing the records of the expedition when their canoe was overturned in the Missouri river, the "Bird Woman" was of invaluable aid, and is a true heroine of the annals of exploration.

#### *The Children's Hero*

Nearly all the early explorers owed much to the natives. Who told the white men of the wonders of the Yellowstone Park, and the canyon of the Colorado? Who guided them safely, and served them without expectation of credit or honor? It is a principle among us to serve friend or guest to the utmost, and in the old days it was considered ill-bred to ask for any remuneration. Today we have a new race, the motive of whose actions is the same as that of a civilized man. Nothing is given unless an equivalent is returned, or even a little more if he can secure it. Yet the inherent racial traits are there; latent, no doubt, but still there. He still retains his love of service; his love for his country. Once he has pledged his word to defend the American flag, he stands by it manfully.

In the civil war, many Indians fought on both sides, some of

them as officers. General Grant had a mixed-blood Indian on his staff, Col. Ely Parker\*, afterward Commissioner of Indian Affairs. At one time in recent years a company of Indians was recruited in the regular army, and individual red men are still rendering good service in both army and navy, (thirty-five ex-students of Carlisle alone,) as well as in other branches of the federal service. We have lived to see men of our blood in the councils of the nation; and an Indian register of the treasury, who must sign all our currency before it is valid. An Indian head is on the five-dollar bill and the new nickel.

George Guess, or Sequoyah, the inventor of the Cherokee alphabet, is the only red man admitted to the nation's Hall of Fame in the Capitol at Washington. The Indian languages, more than fifty in number, are better appreciated and more studied today than ever before. Half our states have Indian names, and more than that proportion of our principal lakes and rivers. These names are as richly sonorous as they are packed with significance, and our grandchildren will regret it if we suffer the tongue that gave them birth to die out and be forgotten.

Best of all, perhaps, we are beginning to recognize the Indian's good sense and sanity in the way of simple living, and the mastery of the great out-of-doors. Like him, the wisest Americans are living, playing, and sleeping in the open for at least a part of the year, receiving the vital benefits of the pure air and sunlight. His deeds are carved upon the very rocks; the names he loved to speak are fastened upon the landscape; and he still lives in spirit, silently leading the multitude, for the new generation have taken him for their hero and model.

I call upon the parents of America to give their fullest support to those great organizations, the Boy Scouts and The Camp Fire Girls. The young people of today are learning through this movement much of the wisdom of the first American. In the mad rush for wealth, we have too long overlooked the foundations of our national welfare. The contribution of the American Indian, though considerable from any point of view, is not to be measured by material acquirement alone. Its greatest worth is spiritual and philosophical. He will live, not only in the splendor of his past, the poetry of his legends and his art; not only in the interfusion of his blood with yours, and his faithful adherence to the new ideals of American citizenship, but in the living thought of the nation.

\*Colonel (later General) Parker was a full blooded Seneca.—Editor.

## *Certain Important Elements of the Indian Problem*

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By ARTHUR C. PARKER

**T**HREE is little understanding of the blight that has fallen upon the red race within the United States. Notwithstanding the immense effort that is put forth by missionary bodies and by the federal government to remedy the unhappy situation of the Indians, neither of these forces acts as if it surely knew the elements with which it was dealing. But between the church and the state, if a comparison were drawn, the church understands better and responds more intelligently to the vital necessities of the race because its concern is with the man and not his property. Even so, there is no clearly defined philosophy that reveals causes and points out remedies.

The Indian Bureau of the Interior Department is charged by Congressional action with dealing with Indian affairs. Like some vast machine bulky with many ill-fitting, or inferior parts it grinds on, consuming huge sums of money for fuel and lubrication. Its constituted purpose is the protection of Indian property, the transformation of a race by civilization and its education, to the end that the Indians may become good citizens. Yet the Bureau is not achieving as great a measure of success as its Commissioner and earnest officials might wish.

The church has a similar but broader object, expressed in its own words, "to save the souls of the Indians," in other words, to build manhood and character. But even the church in its various denominations has its trials and its missionaries pray for greater and more permanent influence over the morals of the red man whom they have set out to save.

Neither the church nor the state with all its powers for organization, however, proceeds as if it had discovered why its task was so greatly hampered or why it must apply so much unproductive effort. It appears that the Indians are perverse, are naturally inclined to degradation, are inferior and unmindful as a race, or that they were an accursed people as some of the early colonists thought. Yet both church and state labor on for they feel that Providence has entrusted a benighted people to their keeping. Each factor is an instrument of American civilization, the one a civic power, the other a moral force. Each

sees the Indian problem through standards of its own race. Each translates its conception of the needs of the Indian in terms of its own liking. Each understands through its own system of thinking, and bases its acts upon the sure assumption of its correctness. No attempt is ever made to outline the plan of its action and to explain why it thinks thus and so, and to submit such a plan to a psychologist, a sociologist or an ethnologist for criticism and suggestion. Each has more or less definitely expressed the idea of "the white man's burden," or the obligation of American civilization and of Anglo-Saxon blood to lead mankind to higher goals. Each body resents any aspersion cast upon the integrity or the inherent moral qualities of the race it represents, for is not the Anglo-American the most charitable, the most conscientious of all races? Even so, there is a fundamental blindness, caused, shall we say, by a moral blind spot; there is a lack of feeling caused shall we say, by local anesthesia; there is a certain cerebral center in the cortices of the brain that seems insensible to certain impressions; there is a coating of the moral nature that is like, shall we say, a callous on the foot, covering an unsuspected nerve. A scratch gives no feeling, but when stepped upon there is a cry, "Keep off!" The development of the human race has not advanced to the point where men are uniformly fair minded. The people of the country who do have the welfare of an unhappy race at heart must come to understand the true nature of the injury the red man has sustained through his violent contact with civilization, and good men must learn to see the injury through the eyes and by the thoughts of the injured man.

For the sake of definiteness and to stimulate constructive argument we wish to lay down seven charges, out of perhaps many more, that the Indian makes at the bar of American justice. Whether the white man believes them just or not, true or not, he cannot discharge his obligation to the red man until he considers them and understands that the Indian makes them because he at least feels them just charges. There will be white Americans who will see the charges as rightfully made and there will no doubt be some Indians, who, trained in the philosophies of the narrow school of the conquerer, will not admit them.

But notwithstanding objections we desire to submit the charges. The Indian's view must be known if his sight is to be directed to broader visions.

*The Charge Against American Civilization*

The people of the United States through their governmental agencies, and through the aggression of their citizens have:

1. Robbed a race of men—the American Indian—of their intellectual life;
2. Robbed the American Indian of his social organization;
3. Robbed the American Indian of his native freedom;
4. Robbed the American Indian of his economic independence;
5. Robbed the American Indian of his moral standards and of his racial ideals;
6. Robbed the American Indian of his good name among the peoples of the earth;
7. Robbed the American Indian of a definite civic status.

Each of the factors we have named is an essential to the life of a man or a nation. Picture a citizen of this republic without freedom, intellectual or social life, with no ability to provide his own food and clothing, having no sure belief in an Almighty being, no hero to admire and no ideals to foster, with no legal status and without a reputable name among men. Picture a nation or a people so unhappy. Yet civilization has conspired to produce in varying degrees all these conditions for the American Indians.

So much for the seven great robberies of the race. We have not even cared to mention the minor loss of territory and of resources—these are small things indeed, compared with the other thefts.

But though the robbery has been committed, the Government and great citizens will exclaim, "We have given much to atone for your loss, brother red man."

Let us examine the nature of these gifts. The Federal Government and the kind hearts of friends have—

1. Given reserved tracts of land where the Indians may live unmolested;
2. Given agents and superintendents as guardians and constituted a division of the Interior Department as a special bureau for the protection of the red race;
3. Given schools with splendid mechanical equipment;
4. Given the ignorant and poor, clerks who will think and act for them, and handle their money;
5. Given food, and clothing and peace;
6. Given a new civilization;

## 7. Given a great religion.

So great and good gifts must have a price, for men cannot have these boons without suffering some disability. Measures are necessary to protect the Government itself from the results of its own charity and leniency to a people but lately regarded as enemies. The Government, therefore, as a price has—

1. Denied the Indians a voice in their own affairs to such an extent that Indian councils may not now meet without the consent of the Commissioner of Indian Affairs;
2. Denied the Indians the stimulus that springs from responsibility;
3. Denied the Indians the right to compete on the same terms as other men;
4. Denied the Indian a definition of his status in the country;
5. Denied the Indian the right to submit his claims against the United States in the Court of Claims, without special consent of Congress;
6. Denied the Indian a true and adequate education;
7. Denied the Indian the right to be a man, as other men of America are.

To be sure, the Indians were not at once denied these fundamental rights of human beings living in an organized civilized community. It was only as the seven great robberies became more or less complete and the reservation system grew, that the seven great denials took effect. The robberies and the denials are of a subtle psychological character and many there are who will ingeniously argue that the Indians still have all the things we have mentioned, or may have them if they will to do it, and that the seven gifts are but the gratuities of a charitable government.

But the men who so argue are devoid of finer spiritual perceptions, or perchance they are unable to see another man's viewpoint when they have one of their own. There are not wanting men and women who are unable to realize that another man can be hungry when their own stomachs are full. There are men having considerable mental endowments and a knowledge of the world who say, "If I were in his place, I would do thus and so. I would seize opportunity and soon all would be well." Men of this character are still mentally blind and spiritually dull, and are the first to deny that any great wrong has been done after all. They are insensible to the fact that the red man has felt his debasement and that his soul and his children's souls are bitter with a grief they cannot express.

The result of such denials of basic human rights to proud men and women is definite and deep. Whether he can express his thoughts in words or not, whether the turmoil in his heart finds voice or not, every American Indian who has suffered this oppression that is worse than death feels that civilization has—

1. Made him a man without a country;
2. Usurped his responsibility and right of acting;
3. Demeaned his manhood;
4. Destroyed his ideals;
5. Broken faith with him;
6. Humiliated his spirit;
7. Refused to listen to his petitions.

The old reservation Indian feels all these things, and they burn into his very soul leaving him unhappy and dispirited.

Only those who have had the comfort of education and the sustaining power of religion have been able to keep up hope, and even these often-times feel the sting the more and thus, a more painful recognition of their humiliation.

If these statements seem to tinge of irony or of invective to the civilized man with the moral blind spot, they are, nevertheless, very real things to the Indian who knows wherein he is wounded. To him this analysis will seem mild indeed for it speaks nothing of a thousand deeds that made the four centuries of contact years of cruel misunderstanding. Yet, to him these earlier years were better years than now, for he was then a free man who could boast a nation, who could speak his thought and who bowed to no being save God, his superior and guardian. Nor will we here mention the awful wars against Indian women and children, the treacherous onslaughts on sleeping villages, the murders of the old and helpless, broken promises, the stolen lands, the robbed orphans and widow, done by men professing civilization and religion—for this is aside from our argument. We mention what is more awful than the robbery of lands, more hideous than the scalping and burning of Indian women and babies, more harrowing than tortures at the stake; we mean the crushing of a noble people's spirit and the usurpation of its right to be responsible, self supporting and self governing.

*Let it be affirmed as a deep conviction that until the American Indian is given back the right of assuming responsibility for his own acts and until his spirit is roused to action that re-awakened ideals will give him, all effort, all governmental protection, all gifts are of small value to him.*

The Indian must be given back the things of which he has been robbed with the natural accumulation of interest, that the world's progress has earned. American civilization and Christianity must return the seven stolen rights without which no race or community of men can live.

### *The Restitution of the Seven Stolen Rights*

The people of the United States through the Congress, through the Indian Bureau and through the activities of its conscientious citizenship must return to the Indian:

1. *An Intellectual Life.* In his native state the Indians had things to think about. These things in their several subjects were a part of his organized mental and external activities. Using the thoughts that came. Indians could plan, organize, invent and promote their ideas. Their thoughts clustered about concepts with which they were familiar. All men must have thought nuclei. Rationally associated concepts become the basis of intellectual activity. Interest and desire are created and the man finds thoughts things that keep him alert. He knows his friends and associates are thinking along similar lines, because they are familiar with similar things. *Human beings have a primary right to an intellectual life, but civilization swept down upon groups of Indians and blighted or banished their intellectual life and left scattered groups of people mentally confused.* From thinking out of themselves they began to contemplate their own inward misery and act from the impulses that sprang from it. Yet nothing that could be easily or effectively understood was given to replace this mental life, "heathenish" though it was. The Indian must have his thought world given back.

2. *Social Organization.* The Indians were always fond of mingling together. They had many councils and conferences. They had associations, societies, fraternities and pastimes. These things grew out of their social needs and each organization, game, dance, feast or custom filled some social need. They understood what they wanted and strove to meet the want. Civilization swept down upon them and with an iron hand broke up dances, forbade councils and ceremonies and refused to sanction customs, because they were barbarous. Yet nothing was given that ever effectually replaced these customs, speaking broadly and considering the social setting of the individual. *Civilization has not done its part until every Indian again finds*

*a definite setting and an active part in the organized activities of communities of men.* Every man must have the right to be an exponent of a certain ideal or group of ideals. In these he finds himself and takes his keenest pleasure.

3. *Economic Independence.* In his native state the Indian needed no government warehouses wherein to contain his food and clothing, he needed no mills in New York to make his blankets, no plantations in Brazil to furnish his breakfast drink, no laboratory in Detroit to decant his medical extracts. Each Indian tribe, and to a large extent each individual was a master of his own resources. They could procure, cultivate or make their life necessities. They could make what they used, hunt or grow the food they ate. Civilization gave the Indians garments, and utensils they could not make. To get them they had to trade skins or lands. *When the hunting grounds were diminished and the Indians driven upon small barren tracts they became dependent for food, dishes, tools and clothing, upon an external source.* They were issued rations. Deep indeed was their humiliation. *From a self supporting people they had become abject paupers.* Thousands died from eating decayed food, thousands froze because the clothing issued was stolen before it reached them, thousands without doubt, died from broken hearts. Then disease swept over them and reaped a full harvest, for the fields were ripe for the grim gleaner.

4. *The Right of Freedom.* The first and greatest love of the American Indian was his freedom. Freedom had been his heritage from time immemorial. The red man by nature cannot endure enforced servitude or imprisonment. By nature he is independent, proud and sensitive. Freedom to the red man is no less sweet, no less the condition of life itself than to other men. With Dryden the red man may exclaim:

"The love of liberty with life is given  
And life itself the inferior gift of heaven!"

The fathers of the American Republic had suffered the hand of oppression. They could not endure the torment of being governed by a hand that wrote its laws across the sea. The will of the mother country was not the will of her children and there was a revolt. Patrick Henry arose and sounded the hearts of his compatriots when he shouted "Give me liberty or give me death." Benjamin Franklin, wrote; "Where liberty dwells, there is my country," and Thomas Jefferson in his *Summary View of the Rights of British America* laid down the principle, "The

God who gave us life, gave us liberty at the same time." In how many instances do all these thoughts paraphrase the expression and the actions of the freedom-loving red men, who are governed not by their own kindred, or by their own volition, but by a hand that reaches out afar across the country.

The voice of great men rang out many times in the council halls of the nations of red men. The words of King Philip, Garangula, DeKanissora, Red Jacket, Tecumseh, Pontiac, Black Hawk, Osceola, Red Cloud and others, sound even yet, in eulogy of native freedom. The time was when red men were not afraid to speak for back of them was power. How masterful was the speech of Garangula in reply to the Governor of Canada, who came to intimidate the Five Nations and force them to trade with France alone, when he answered: "Hear, Yonondio, I do not sleep. I have my eyes open and the sun enlightens me. We are born free, we neither depend on Yonondio nor Corlear; we may go when we please and carry with us whom we please, buy and sell what we please. If your allies be your slaves, use them as such....."

Imagine a reservation chief talking that way today to so small an official as a politically appointed agent set over his tribe! The chief would be sent to the lock up and the charge be labeled "insubordination."

How different the spirit of the Indian woman of the old day who saw her country wrested from her nation and bravely bade her sons go forth to war. She recited to them the woes of her people and urged them to be men. Pauline Johnson, (Tekahonwake) of the Canadian Mohawks, speaks the charge of the Indian wife to her warrior husband:

"Then go and strike for liberty and life and bring back honor to your Indian wife.  
Your wife? Ah what of that,—who cares for me,  
Who pities my poor love and agony?  
What white robed priest prays for your safety here  
As prayer is said for every volunteer  
That swells the ranks that Canada sends out?  
Who prays for victory for the Indian scout?  
Who prays for our poor nation lying low?  
None—therefore take your tomahawk and go!  
Go forth nor bend to greed of white man's hands,  
By right, by birth we Indians own these lands,  
Though starved, crushed and plundered lies our nation low—  
Perhaps the white man's God has willed it so!"

*A race of men and women to whom liberty was the condition of life itself must again have liberty restored, if it is again to live.*

5. *The God of Nations.* The American Indian must have restored to him moral standards that he can trust. A weak and hypocritical Christianity will make the red man of today what his ancestors never were—an atheist.

It has been difficult for some to realize what the disruption of an ancient faith can mean to the moral nature of a man. The old way is abandoned; its precepts and superstitions are cast to the scrap heap. Yet no wrath of the spirits comes as punishment. The new way is more or less not understood. Perhaps the convert may find that the magic and the taboos of the new religion have far less potency than he imagined, for no horrible calamity befalls him when he violates the laws of his new found religion. The convert may then become morally worse than before. All restraint has been eliminated and every sea seems safe to sail, for there are no monsters there, as superstition said. With his moral anchor torn from its moorings, he now is free and adrift. Thousands of Indians who have not understood Christianity, who have been unable to distinguish between the ethics of Christ and the immorality of some individual who was presumably a Christian, have become moral wrecks, just as thousands of others who have seen the light have gone their way rejoicing, singing:

"God's in his heaven,  
All's right with the world!"

The red man as he is today more than even he himself realizes, needs to know God. The basis of all his ancient faith was God. To him God was the beginning and the end of all human experience. Though he could not comprehend the deity, he could revere him as the Great Mystery, whose all-seeing eye looked upon his every act.

Civilization through its churches and mission agencies must restore the Indian to a knowledge of his Maker. *Civilization through its schools must give back the red man great ideals over which he may map his life and by which he may build his character.*

6. *The Right of an Assured Status.* Who is the Indian? What is he in the eyes of the law? The legal status of the Indian has never been defined. He is not an alien, he is not a foreigner, he is not a citizen. There is urgent need for a new code of law defining the status of Indians and regulating Indian matters so that a definite program replaces chaos. A commission such as the Society of American Indians has petitioned for in its Memorial to the President should be empowered to draft a code

of law and submit it to Congress. If a new day of friendship and cooperation has come, a new law should govern the red man in his relations with the federal government. The present laws in many instances are barriers to progress and conspire to produce conditions of life that make the assimilation of the Indians well nigh impossible.

As I have elsewhere stated\* "*Definite legal status in an organized community has an important psychological value. It is for want of this subtle psychological asset that the Indian suffers most grievously.* It is the root of most of his material evils. Witness the change that has come over the red man of the plains in the last fifty years. The old initiative has been crushed out, and in spirit 'the poor Indian' is low indeed, . . . . ."

There can be nothing but bewilderment and anarchy when a man knows not what his status in his country is. This is especially true when the individual has property interests and matters at hazard in the courts—handled at the initiative of others. A group of people whose civic status is insecure becomes demoralized and the panic-spirit spreads to the individual. This fact is understood by thoughtful students of human progress. Hon. Franklin E. Lane, the present Secretary of the Interior summarizes this view in his annual report for 1914. He makes no attempt to excuse his country for its errors or lack of policy nor does he say that in spite of this ". . . . any Indian who desires can step through any day and stand clothed immediately with any legal right that is enjoyed by a citizen," as said an Indian school authority recently. The Secretary understands the psychic equation and candidly states:

"That the Indian is confused in mind as to his status and very much at sea as to our ultimate purpose toward him is not surprising. For a hundred years he has been spun round like a blindfolded child in a game of blindman's buff. Treated as an enemy at first, overcome, driven from his lands, negotiated with most formally as an independent nation, given by treaty a distinct boundary which was never to be changed 'while water runs and grass grows,' he later found himself pushed beyond that boundary line, negotiated with again, and then set down upon a reservation, half captive, half protege. What could an Indian, simply thinking and direct of mind, make of all this? To us it might give rise to a deprecatory smile. To him it must have

\*See *The Quarterly Journal*, Vol. II, No. 3, 1914.

seemed the systematized malevolence of a cynical civilization. And if this perplexed individual sought solace in a bottle of whiskey or followed after some daring and visionary Medicine Man who promised a way out of this hopeless maze, can we wonder?

"Manifestly the Indian has been confused in his thought because we have been confused in ours. It has been difficult for Uncle Sam to regard the Indian as enemy, national menace, prisoner of war, and babe in arms all at the same time. The United States may be open to the charge of having treated the Indian with injustice, of having broken promises and sometimes neglected an unfortunate people, but we may plead by way of confession and avoidance that we did not mark for ourselves a clear course, and so, 'like bats that fly at noon,' we have 'spelled out our paths in syllables of pain'."

Professor F. A. McKenzie points out a number of pertinent facts entirely in harmony with this argument when he states:\*

"I maintain that the Indian has not been incorporated into our national life, and cannot be until we radically change a number of fundamental things. We must give him a defined status, early citizenship and control of his property, adequate education, efficient government and schools, broad and deep religious training and genuine social recognition. We must give him full rights in our society and demand from him complete responsibility.

"The Indian today, the great mass of them, are still a broken and beaten people, scattered, isolated, cowed and disheartened, confined and restricted, pauperized and tending to degeneracy. They are a people without a country, strangers at home, and with no place to which to flee. I know there are thousands of exceptions to these statements but yet they remain true for the great majority. The greatest injustice we do them is to consider them inferior and incapable. The greatest barrier to their restoration to normality and efficiency lies in their passivity and discouragement. We have broken the spring of hope and ambition."

7. *A Good Name among Nations.* No race of men has been more unjustly misrepresented by popular historians than the American Indian. Branded as an ignorant savage, treacherous, cruel and immoral in his inmost nature, the Indian has received little justice from the ordinary historian whose writings

\*American Journal of Sociology, 1913, reporting the Minneapolis meeting of the Sociological Society.

influence the minds of school children. None of these popular writers tell of the white man's savagery, once he held the power over the red man's soul and body. The churchman would bid us be silent when we tell of the wars of Pilgrim Fathers on Indians. Some would not have us know that when the Pequot men, women and children had been murdered, the Pilgrim preacher rose in his pulpit to thank God the militia had "sent six hundred heathen souls to hell!" It is not considered good form to mention that Christian Indians were hunted and murdered like dogs in Pennsylvania and Ohio, and even shot in church as they knelt to pray God's blessing on their persecutors. We are not allowed to know that Indians were hunted as wolves and that the states of Virginia, Ohio, Pennsylvania, North Carolina, New Jersey and even New York offered bounties for Indian scalps. The Pennsylvania schedule was as follows: "For every male above ten years captured, \$150; for every male above ten years scalped, being killed, \$134; for every female or male under ten captured, \$130; for every female above ten years scalped, being killed, \$50." Historians tell the white youth that Indians scalped their enemies and killed defenseless women, yet no mention is made that white men plundered, murdered, raped and tortured Indians. Nor are all these atrocities of an ancient day—Wounded Knee is not yet forgotten, and scores of local raids and unprovoked attacks, are remembered still. President Sherman Coolidge himself as a boy was saved as if by Providence from a machine gun attack on a peaceful Arapahoe village.

It may safely be said that most Indian raids or wars were provoked by a long series of contributing causes, which the patient Indians could no longer ignore. Proud people may not be forever goaded by abuse and broken promises.

A great nation like the United States needs not to villify the history of its aborigines. They were men and brave men. Their cruelty and treachery was no more than that of the white men. They fought and each deed of violence they committed as "ignorant savages" can be matched by more revolting deeds committed by "educated, civilized men."

Why, then, may the truth not be known? Why besmear the pages of the red man's history with the blood that clots thick on the white man's own hidden record? Why not stand with Wendell Phillips and say to all the world,

"From Massachusetts Bay back to their own hunting grounds,

every few miles is written down in imperishable record as a spot where the scanty, scattered tribes made a stand for justice and their right. Neither Greece nor Germany nor France, nor the Scotch can show a prouder record. And instead of searing it over with infamy and illustrated epithet, the future will recognize it as a glorious record of a race that never melted out and never died, but stood up manfully, man by man, foot by foot, and fought it out for the land God gave him."

The Indians have a right to know that their name as a people is not hidden forever from its place among the nations of the earth. They have a right to ask that the false statements and the prejudice that prevents historic justice be cast aside. They have a right to ask that their children know the history of their fathers and to know that the sins and savagery of their race were no worse than those of other races called great for bravery and conquest. Yet that the Indian youth in government schools are denied a true knowledge of their ancestors, may be judged from merely reading the essays of Indian students on the past history of their people.

The reservation Indian of today is not the noble red man of yesterday, though all elements of that nobility have not departed. The world is entitled to know why the change has come; the United States must know the facts we have pointed out and respond to the obligation that knowledge entails. The Indian must again be given a name that may be honored, else what sort of men and women will these future citizens be, who are to look to their ancestral blood as that of an accursed and inferior race?

*Though he be stripped of land and possessions—give the red man the right to possess an honored name.* How well may the red man exclaim with Iago:

"Who steals my purse steals trash, 'tis something, 'tis nothing—  
'Twas mine, 'tis his, and has been a slave to thousands;  
But he that filches from me my good name  
Robs me of that which not enriches him,  
And makes me poor indeed!"

#### *The End of the Old Life and the Hope of the New*

Because of the emergencies that arose to make the mingling of the two races dangerous, undesirable or incompatible, special provisions were made for the treatment of the Indians. The Indian country as it became dissipated was replaced by reser-

vations. It seemed eminently just that tribes of men having a common ancestry, language and interests should be placed together. Over these reservations, agents and later superintendents were placed to act for the government. The Indians having lost or bartered away their game lands secured by treaty or otherwise a supply of rations from the Government. They thus became abject dependents by very force of circumstances. To care for the young, schools were built by church organizations and by the Government. The ignorant, minor children and the incompetent, as in Oklahoma, were given guardians to act for them and to hold their estates. To a people so protected, civilization and religion were offered. But the depressing effect of the other conditions had evolved a people upon whom these agencies of human development took scant effect. Their very environment was adverse to refining influences. Thus the seeds of good had infertile soil in which to grow.

The great power for good among the Indians from the early contact period down to this day has been the school. Education in useful knowledge and the stimulation to industry has meant much to the Indian. So important have these things been that gentle hearted missionaries sent out by the Society of Friends and by the Moravians established schools and industrial stations long before they attempted to teach religion. Their principle followed that of Socrates who taught that an ignorant man cannot be truly virtuous.

The Indian has one door to true freedom—it is the door of education. Through it he may again find a greater life than that which his ancestors have lost. But the education which, is provided and which he receives must be *adequate*. The value of education can hardly be overestimated, and the United States can do no better thing for the young Indians than to provide great opportunities for educational training. But the Indian schools provided by the government must see that their pupils are made to understand the need of a higher education than is now maintained. The eighth grade work of the ordinary boarding school for Indian children does not greatly expand the minds of its pupils. Such schools may afford a basis upon which to rear an education, but *they do not provide an education*. Ideals that spring from an awakened mind are not ordinarily developed through the study of primary text books because an intellectual background has not yet been created. The higher education that we advocate is that which will provide a mental

growth from which great ideals may spring. In an Indian school it must be as clearly understood, as it is in any school, that the highest aim of education is the formation of character. Character comes from the inculcation of ideals, so that a man's character is but an expression of his ideals. So far as a school succeeds in establishing ideals and making character it has educated its student. The school that fails to do this has imposed upon those who trusted it to fulfill its assumed mission. It therefore remains for those who have assumed an interest in Indian education to see that schools do hold up ideals, develop individual responsibility and strengthen character by making knowledge so desirable that Indian students will press on to the higher goals of learning.

If the church and the state are sincere in their desire to bring moral and civic salvation to the American Indian each must manfully face the conditions that has made the red man a problem. The psychological character of the problem must be recognized, for most of the red man's woes are diseases of mental attitude. The miseries of his external life are the results of a bewildered, dispirited and darkened mind. The work of the agencies of good is to give order and hope, incentive and ambition, education and ideals. Every effort of the Federal Government should be directed to these ends, and men must be made to feel the thrill of manhood, the joy of having a part in the making of their country, and a sure faith in Him who holds all mankind in the hollow of His hand.

If our agrument has seemed harsh it has only been so as all truth is hard that awakens men to a point where the truth is perceived, for it is our belief that if we would atone our injury to a suffering man we must see his trouble as he sees it, though it pricks our conscience and causes us renewed effort.

## *Give the Indian Better Academic Training*

*The Second Prize Essay*

By HENRY LANG, (*Skogit*)

*A Student at Cushman Trades School, Tacoma, Washington.*

THE Value of Higher Academic Training to the Indian student is a very broad subject. While there are no just causes or reasons why the Indian should not receive the benefits of a higher course of study than the first eight grades, as taught in our Indian Schools of today, there are all the reasons in the world why he should. Some of these reasons have been made manifest for years; such as the grafting and swindling of the Indian by those shrewdly educated men who became wealthy by preying upon the unsuspecting and uneducated Indian. Since the Indian schools have been established these cases have greatly diminished, but occasionally a few cases are brought to light, even today, by investigating committees.

The man who does his best according to the highest standard known to him has lived well. The Indian has lived up to this standard and would have continued living up to this standard, had not the curse of whiskey been introduced to them by their white brothers. But why not raise the standard of living among the Indians? The only thing that will raise this standard is higher academic training.

The time is fast coming when the Indian race will not be merely Governmental wards, but will be the equal in status to the whites. Even now where the Indians have become educated they are preferred to white workers, in many instances.

In the course of time, if not in the near future, the Indians will be full fledged citizens; even now some of the more educated Indians are clamoring for freedom. The Indians that are free and not under government agents are looked upon by the whites as equals, while those on the reserves are looked upon as a sort of curiosity, and some times there even exists a sort of hatred between them and the surrounding whites.

When the time does come when the Indians become citizens with the right to vote, they will stand in dire need of an education that far exceeds that of the common school course of

today in order that they may become good and useful citizens. The first requisite of a good citizen is that he shall be able and willing to pull his own weight; that he shall not be a mere passenger, but shall do his share in the work that each generation finds ready to hand; and furthermore, that in doing his work he shall show, not only the capacity for sturdy self help, but also due regard for the rights of others. At present, the Indian is not sufficiently educated to stand alone and is, therefore, greatly dependent upon the government.

Education is the means by which the white race has been developed from a state of intelligence no higher than that of the Indian of the present day to the plane of intelligence that it now maintains, superior to all others. *When the Indian has to live under the same conditions and be subjected to the same requirements that the white races are subjected to, why then should he not be equally fitted to cope with these conditions and requirements?* The only thing that the Indian lacks is the higher academic training; he is ambitious and progressive enough to equal any average white student. Today there are many Indians who have completed the courses prescribed by the Indian schools and yet are considered failures from a business man's point of view. Why? Simply because they have not the chance to develop fully in all the branches that ordinary high schools afford his white brothers. In fact, an Indian that has graduated from our Indian schools, unless he has learned some trade, is fit for nothing more than the useful and much talked of "pick and shovel."

To prove that this higher academic training is not and would not be a failure one has only to look to our brother Indians who have graduated from such schools as Haskell Institute and the Carlisle Indian School where they have higher courses of study than the average Indian School has. Boys and girls graduating from these schools are competing with their white brothers with apparent success.

That the Indian can keep up to the pace of his white brothers has been proven beyond a doubt. There are Indian mechanics competing with white mechanics; Indian lawyers with white lawyers; Indian musicians with white musicians; Indian carpenters with white carpenters and Indian athletes with white athletes, each having success and often times greater success than his white competitor.

When the Indian is in school he is expected to learn as much

in a half day as the white boys do in a whole day. Does that seem to prove that the Indian is too ignorant and incapable of mastering a course of study?

At the Cushman Trades School, an Indian school, there is an organized division of Naval Militia, including the State Militia band, composed entirely of Indian boys except two of the officers. It has made people open their eyes by winning every competition against three other divisions of State Militia, composed entirely of white boys. These competitions including the inspections were as follows: Cleanliness, neatness, capabilities in drilling and marching, target practices, rapid firing of the large guns, loading of light and heavy shells, boat racing as well as the general conduct of the divisions as a whole. These I know to be facts as I am a member of this Indian division. It is the first and only organized division of militia in the United States composed entirely of Indians. It is simply a case of "beating the white man at his own game" as the record of this division shows in Washington, D. C.

What other proofs would be required to prove the Indians progressives, with ingenuity and ambition?

Many people think the Indian race is diminishing. They are not diminishing but rather the opposite—they are increasing in numbers, the difference being the mere fact that they are grasping the white man's mode of living. There is then no other distinction than a shade of color. This has all been brought about by the limited amount of education he has acquired. Imagine the results if higher academic training were instituted in all our Indian schools.

The one great draw-back in our younger generation is the fact that our parents' education is so limited that it affords very little competition to surpass their education. May our posterity never have to look upon us in that light.

I do not mean to say that our Indian race is exceptionally bright and studious, but it is neither the most uncivilized nor the most stupid race in this world. This I do say, "Give the Indian a higher academic training and he will make the average white student hustle to keep his lead."

## *"Higher Academic Training for the Indian"*

*The Third Prize Essay*

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By JAMES SMITH, (*Warm Springs*)

*A Student at Haskell Institute*

WE HAVE all come to the conclusion that the so-called "Indian Problem" is a big problem and the solving of it rests with one race, and that is the Indian race. This problem will be solved and it will be due to the Indian efforts, but not until he has attained higher academic training, not a common school education, but an education of not less than the high school curriculum.

Why should we advocate such high standard of education for the Indian? Is not the Government school course sufficient? Yes, indeed, the Government schools have done wonders for the Indian race in the last thirty years. What a change has taken place during this time, and the Indian school curriculum is only equal with the public schools of the United States. But, the education possessed by the Indian race today is only sufficient as long as he is in a community by himself. It is much easier for an Indian to make a living in the reservation. But, are the reservations going to be in existence all the time? Why no, time is fast approaching when the Government will throw the reservations open for settlement, and then the Indian will realize the value of higher education.

The Indian of yesterday was a nomad. He was ignorant and helpless on account of the new ways of living thrust upon him by his white brother. It meant the education or the vanishing of the original inhabitants of this country. So with the aid of the Government the young Indian of today is equipped with the knowledge gained in the Government school and is making good living on the reservation. But what is the destiny of the Indian of tomorrow? Is this education enough? In this time of progress we must advocate higher academic training for our people in order to keep abreast with the civilization of the world; we are not yet up to the high standard—far from it—and so we must strive harder and develop faster in order to catch up.

Many people probably wonder why the Indian makes a howl every time he hears the rumor of the Government abolishing the reservation system. The Indian has great prejudice against this simply because he cares not to mingle with the white people, but loves his own ways. On the other hand there are many Indians who are in favor of abolishing the reservations.

Where does the difference come between these two types of Indians? There is only one difference, the latter is an educated Indian; he has reached the point in his mental development which enables him to reason out facts that are hindering him from more rapid progress by being set off in their remote reservations.

How long is the Indian going to be a ward of the Government? The Government will be the overseer of the Indian just as long as he is incompetent; just as long as he has not a sufficient education. But who wants to be under the Government's paternal care all the time? Who wants to be a member of a race looked down upon as ignorant, of a people unable to stand upon their own feet? I am sure not many of us. But that is just the condition in which the red man stands and will be until his race awakens to strive for higher academic training.

What will this step of acquiring higher academic training mean?

It will make the Indian realize the great drawback of the reservation; it will make him realize that he is almost in a situation where the civilization of the world is unknown. This realization will make the Indian strive for freedom, and he will be only too glad to mingle with the other races and compete on equal footing. Oh! how grand it must be to have high school, college and university education, but this today the Indian does not possess. It is the right of all to have for no one is because of his race deprived of the opportunity of entering these places of learning.

It is a shame for the original inhabitants of this country to be wards of the Government, while it is their duty to be among the leaders working for the welfare of the country, instead of being a burden and a great problem to the United States Government.

It is up to the present generation to bring the race awakening and to strive for higher academic training. Oh! how much it will mean to the United States. It will mean no more reser-

vations; no more high salaried men to be in charge of the Indian, and it will place the Indian shoulder to shoulder with all competitors; it will mean a new type of Indian—Indians in the halls of Congress, in city and state government offices, as ministers, doctors, and Indians in all the professions holding their own, no more to be termed "Poor Lo," no more to be a burden and a problem.

The American Indian must realize soon, that one great factor in the makeup of mankind is the deveolpment of the mind, and this the Indian can obtain by attending higher academic schools; schools higher than those the Indian heretofore has been accustomed to know.

Lack of higher education will leave the Indian an outcast, yes an outcast in his own country because of his ignorance. We are in a new era, an era of constant progress. If the Indian has no vision of what the future has in store for man to face, he will vanish with the forest where his forefathers once hunted.

Why should the red man sit back and let other races develop this country, while he, once the sole owner of all this land, be helpless, yes helpless, to do anything toward the uplifting of civilization.

It is the Indian's duty to take his place among the other people of the United States as a true American citizen of the highest type—not ignorant, not half educated, as he is now we might say, but possessed of an education equal with the most cultured races—and then he will be doing his share in the world's activites.

All these things I have mapped out as possible for the Indian to accomplish, are nothing miraculous, though there may be some who are doubtful as to the Indian's capabilities of learning and developing into a race equal with the most cultured in the world. Have not many of our numbers blazed the trail for us to follow by undertaking the higher academic training and are they not making good? Yes, they are holding their own in all lines of work. Why not follow their footsteps now? True, it is then that the Indian is facing a great opportunity. All these opportunities come at the crucial time. This means to the present students among our young Indians that they are destined to be the pilots who are looked upon to safely guide their people from wardship into full-fledged citizens.

Is not this question vital? Let each young man ask himself, "What shall I be, one of the greatest helps to my race, or one

who will only be a burden not to my race, but the whole country?" The time is *now* to determine these things for they are serious.

We will soon be thrown upon our own resources; only those who are educated will survive and those who are unprepared will be lost, and let us not have the Indian go down in the annals of history as a "vanishing race," but let us have it said: "The American Indian has become transformed into the highest type of civilized mankind."

What will bring this about? Only one thing—Higher Academic Training for the Indian Youth.

## *The Value of Recording Indian Folklore*

By ALANSON B. SKINNER\*

"Waneton said that the old days would be forgotten—  
Alas! Even Waneton has passed away!"

Sisseton Dakota Lament.

THIS is an era of progress and change. Our mother, the forest, has retreated to the remotest corners of the land, fences gird the prairie, and where yesterday the wigwam stood beside the placid lake, a factory rears its ungainly shape. The son of Never-afraid who dwelt in the little Indian hut is foreman of that factory, and his lodge, lighted with electricity, furnished with modern comforts, is as different from his father's home as is the railroad from the bark canoe.

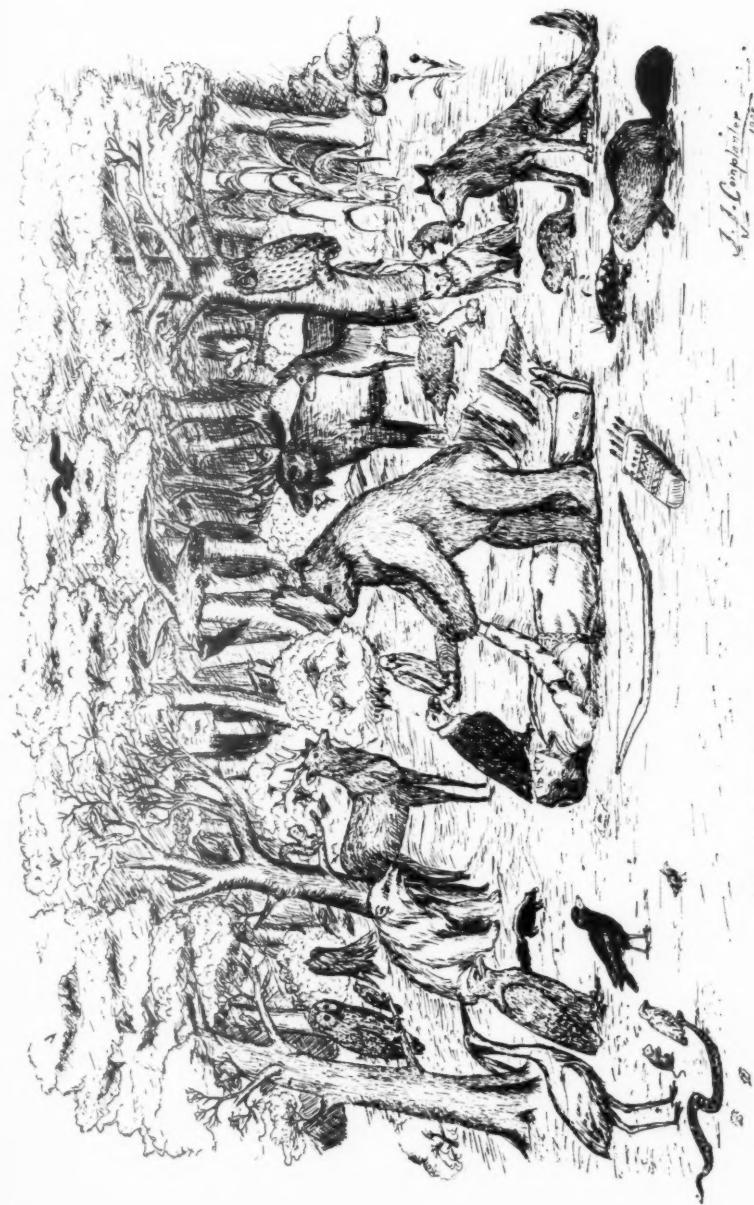
The Indian has awakened. However he, and you, and I, may regret the ancient days, they are gone beyond recall, and we three know that the Indian must adopt the white man's ways in order that he may compete with him in business and drive the wolf from the door. Of course, in desert Arizona and New Mexico, or in the northern forests of Canada and the border, this statement does not yet apply—but be warned, some day it may. So the Indian has thrown off the blanket and turned with a will to merge himself with his white neighbors.

In fact, so hearty is his acceptance of the inevitable that with the zealousness of the beginner he is often too ruthless in his discarding of the old ways. The innocent and the harmless in song, dance, ceremony, and story are abolished without mercy. Let me plead at this time for one phase only of the ancient ways, a phase that marks a distinct and national trait of the American which he should by all means record and keep—I mean his unwritten national literature and folklore.

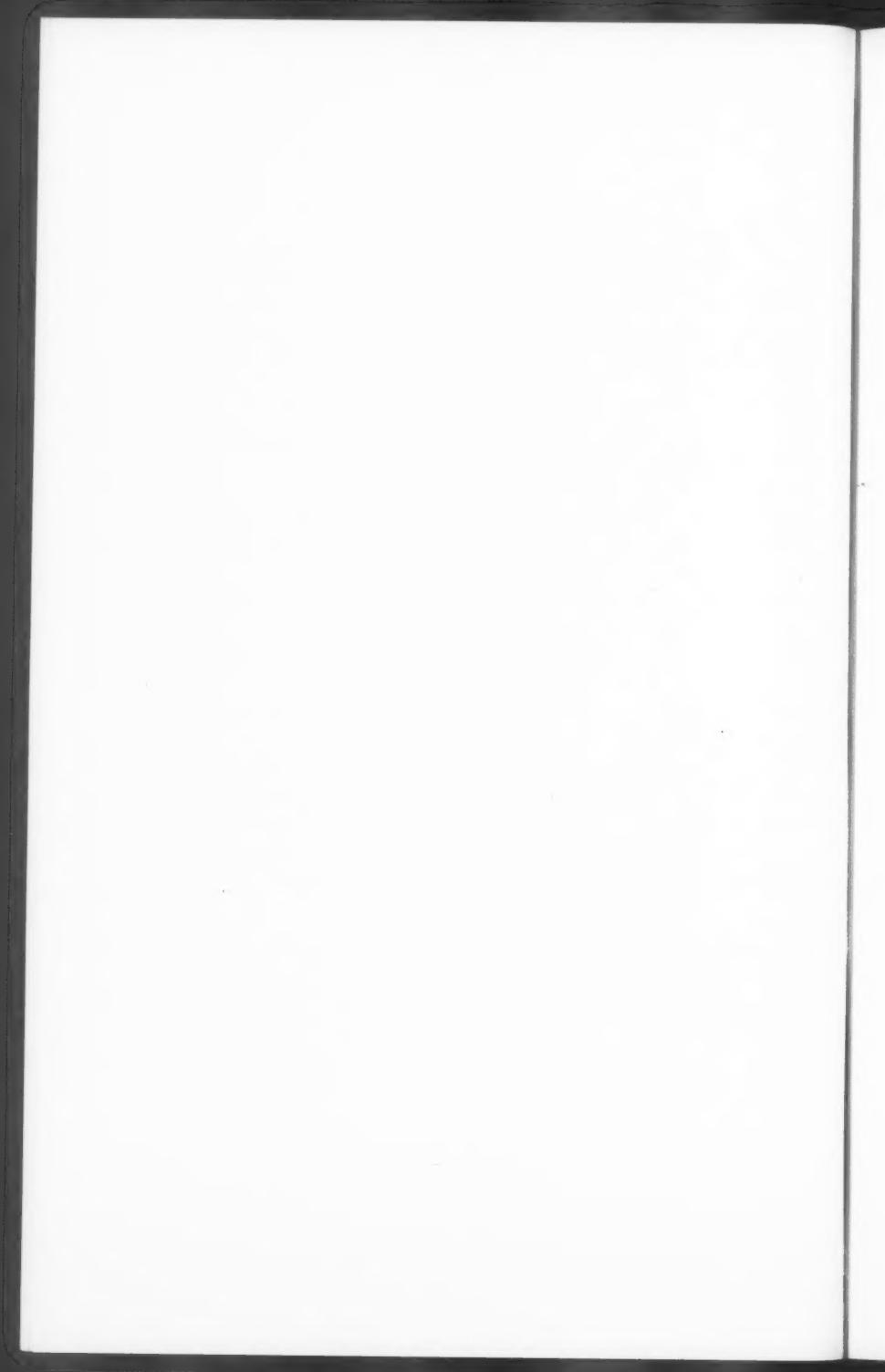
One may divide American (I do not care to use the misnomer "Indian") unwritten literature into two groups: First, mythology, which includes the stories upon which in many cases the beautiful ancient nature worship of the tribe hinged; the tale of the origin of the world and its inhabitants, and the gods or manitous and their works. Second, folklore, which gathers to itself fairy tales, stories of magic and magicians, witches, elves, and goblins, and talking animals. The stories of the beginning of things on "our island," the earth, and of heroes and tricksters.

These stories, handed down from the old people for genera-

\*Assistant Curator of Anthropology of the American Museum of Natural History, New York; Assistant Secretary of the American Folklore Society and New York representative of the Society of American Indians.



*The animal council raising to life the founder of the Little Water Society*



ation after generation, preserve the tribal style of narrative, are full of humor or philosophy, embody ideals of high-mindedness and morality, recount histories of war and migrations that set off their narrators as an individual people with their own history and customs. Their fault is that they are not recorded except in the minds of the elders who have them in charge. When these old people die, it may be today or tomorrow, the entity of their tribe perishes.

If you are an American, it is part of your duty towards your people and yourself to preserve what you can of your people's literature. I am a white man, a Menomini Americans by adoption, I am proud to say, who is actively engaged in gathering material of this sort—snatching it from oblivion. There are a few others of us, aliens, doing what you Americans should do, and can do, far better than we. As a white man who values your welfare, I *urge* you before it is too late to take up the work, as a Menomini, I *urge* you to help me, and yourselves.

The question naturally arises: "What is there of interest in these silly stories?" First of all, these stories are often beautiful in themselves and worth saving as examples of American thought, imagination, and romance, as compared with the literature of the Greek, the Celt, or the Teuton. What could be more practical and expressive than this passage from the sacred Menomini myth of the origin of the Medicine Dance (Mitawin)?

"The poles of the lodge were bound together with living serpents instead of basswood string, and, from the north the power of the wind came upon those who sat on that side, and when the wind struck the lodge it became a mat, blue on the inside and white without, and it draped the poles. Then it came to pass that from the west came the thunderbirds, and they covered the lodge with the wind from their quarter.

"Then all the Manitous stripped off their animal nature as birds and beasts and became men, and the skins which they drew from them became all manner of medicine bags which they hung over the poles. They filled these bags with blue paint and medicine herbs. They placed in them the sacred shells, for these carry in them the life of men on earth. Then the interior of the lodge became lined with blue until it looked like the sky. Then kettles filled with food appeared along the sides. Then the powers cooked, and the food they seasoned with a pinch of the blue sky itself."

Here is a love of nature that expresses itself in imagery which

rivals the famous fables of the Celts. And romance? Have you ever heard the Potawatomi story of the young man who fell in love with the corpse of a beautiful girl and tended it with such devotion that the Master of Life was touched and caused her to live again?

Of course, these stories are exceptional, at least in the present undeveloped state of the knowledge of American folklore they seem to be, but who knows what treasures may yet be unearthed? Many stories are coarse, or vulgar, or even obscene. Yet so, often, are the tales of the Anglo-Saxons and the Teutons. Some are trivial, yet all are valuable for the purpose of comparison and should be preserved, if only for the use of students. Some are rugged tales of war-like exploits, some hold needed light on historical matter, especially the origin and migrations, real or supposed, of tribes. If only we knew the folklore of the Manhattan, the Delaware, the Mohegan, the Miami, Peoria, and Illinois, who as "Indians" hardly exist any longer!

In these stories which should always be taken down just exactly as the old people tell them, good, bad, or indifferent, you will find references to forgotten customs. Among many tribes there is a law, or taboo, against speaking to one's mother-in-law. This you may find in these tales where the white man's habits have dug its grave in daily life. We Menomini, and other tribes as well, may joke with our brothers-in-law, our sisters-in-law, our uncles, aunts, nieces and nephews. It comes out in our folklore. There are expressions, customs, methods of doing things, long since lost, that are thus rescued.

Many of you do not know that there is a society—the American Folklore Society, whose object is to preserve these things among Americans and whites in North America. This society would welcome your contributions and publish them, would be glad if you Americans would form local branches among your own people to record and preserve your lore. *The Quarterly Journal* itself, I am sure would be glad to receive such contributions from you. You need not worry because your spelling is not like the dictionary or your English is bad, it is the spirit and the material, however prepared, that we want and we will help you with it.

Let us co-operate. Your secretary and I will be glad to help you, to the end that American literature may no longer be unwritten, but may be preserved to take its place with the literature of Greece, Rome, Germany, England, Scandinavia, and France.

## *Origin of the Little Water Medicine Society*

As related by CHIEF EDWARD CORNPLANTER, (Seneca)

HERE was in old times, a young chief who was a hunter of great cunning, but though he killed many animals he never took advantage of their unfortunate positions. He never shot a swimming deer nor a doe with a fawn; he never killed an animal fatigued by a long run nor took one unawares. Before the hunt, he always threw tobacco and made a ceremony to ask permission to kill game. Nor was he ever ungrateful to the animals of the woods who had been his friends for so many years. The flesh that was useless he left for the wolves and birds, calling to them as he left it, "Come, my friends, I have made a feast for you." Likewise when he took honey from a tree he left a portion for the bears and when he had his corn harvested, he left open ears in the fields for the crows, that they might not steal the corn sprouts at the next planting. He fed the fish and water animals with entrails and offal. No ruthless hunter was he, but thoughtful. He threw tobacco for the animals in the woods and water and made incense for them with the o-yank-wa-o-weh, the sacred tobacco and burnt it even for the trees. He was a well-loved chief for he remembered his friends and gave them meat. All the animals were his friends and all his people were loyal to him. All this was because he was good and he was known as the "protector of the birds and beasts." So he was called.

The southwest country is a land of mysteries. There are many unknown things in the mountains there and also in the waters. The wildest people have always lived there and some were very wise and made different things. When, many years ago, the Ongwehoweh, (Iroquois) began to make excursions to this distant country they encountered many nations that were friendly and more that were hostile. The Iroquois used to like to go in this country for there they learned new things and found new plants and new kinds of corn and beans and when they would fight and destroy a tribe they would carry away curiously made things and some captives back to the Ho-de-no-sau-ne, their own country.

While one of these exploring parties was in the far southwest looking for war and new things, a band of very savage people attacked them. The young chief, the friend of the animals,

was with the party and being separated from the rest of his party was struck by a tomahawk blow. The enemy cut a circle around his scalp lock and tore it off. He could not fight strong because he was tired and very hungry from the long journey, so he was killed. The enemy knew him because he had been a brave fighter and killed a good many of their people in former battles so they were glad when they killed him and prized his scalp. Now he lay dead in a thicket and none of his warriors knew where he was but the enemy showed them his scalp. So they knew that he was dead.

Black night came, and alone upon the red and yellow leaves the chief lay dead and his blood was clotted upon the leaves where it had spilled. The night birds scented the blood and hovered over the body, the owl and the whip-poor-will flew above it and Shadahgeah, the Dew Eagle, swooped down from the regions above the clouds. "He seems to be a friend," they said, "who can this man be?" A wolf sniffed the air and thought he smelled food. Skulking through the trees he came upon the body, dead and scalped. His nose was upon the clotted blood, and he liked blood. Then he looked into the face of the dead man and leapt back with a long, yelping howl, the dead man was the friend of the wolves and the animals and birds. His howl was a signal call and brought all the animals of the big woods and the birds dropped down around him. All the medicine animals came, the bear, the deer, the fox, the beaver, the otter, the turtle and the big-horned deer, (moose.) Now the birds around him were the owl, the whip-poor-will, the crow, the buzzard, the swift hawk, the eagle, the snipe, the white heron and also the great chief of all the birds, Shadahgeah, who is the eagle who flies in the world of our Creator above the clouds. These are all the great medicine people. These are all the great medicine people and they came in council about their killed friend. Then they said, "He must not be lost to us. We must restore him to life again." Then a bird said, "He is our friend, he always fed us. We cannot allow our friend to die. We must restore him." Then the wolf came up to the body and said, "Here is our friend, he always gave us food in time of famine. We called him our father, now we are orphans. It is our duty to give him life again. Let each one of us look in our medicine packets and take out the most potent ingredient. Then let us compound a medicine and give it." Then the owl said, "A living man must have a scalp."

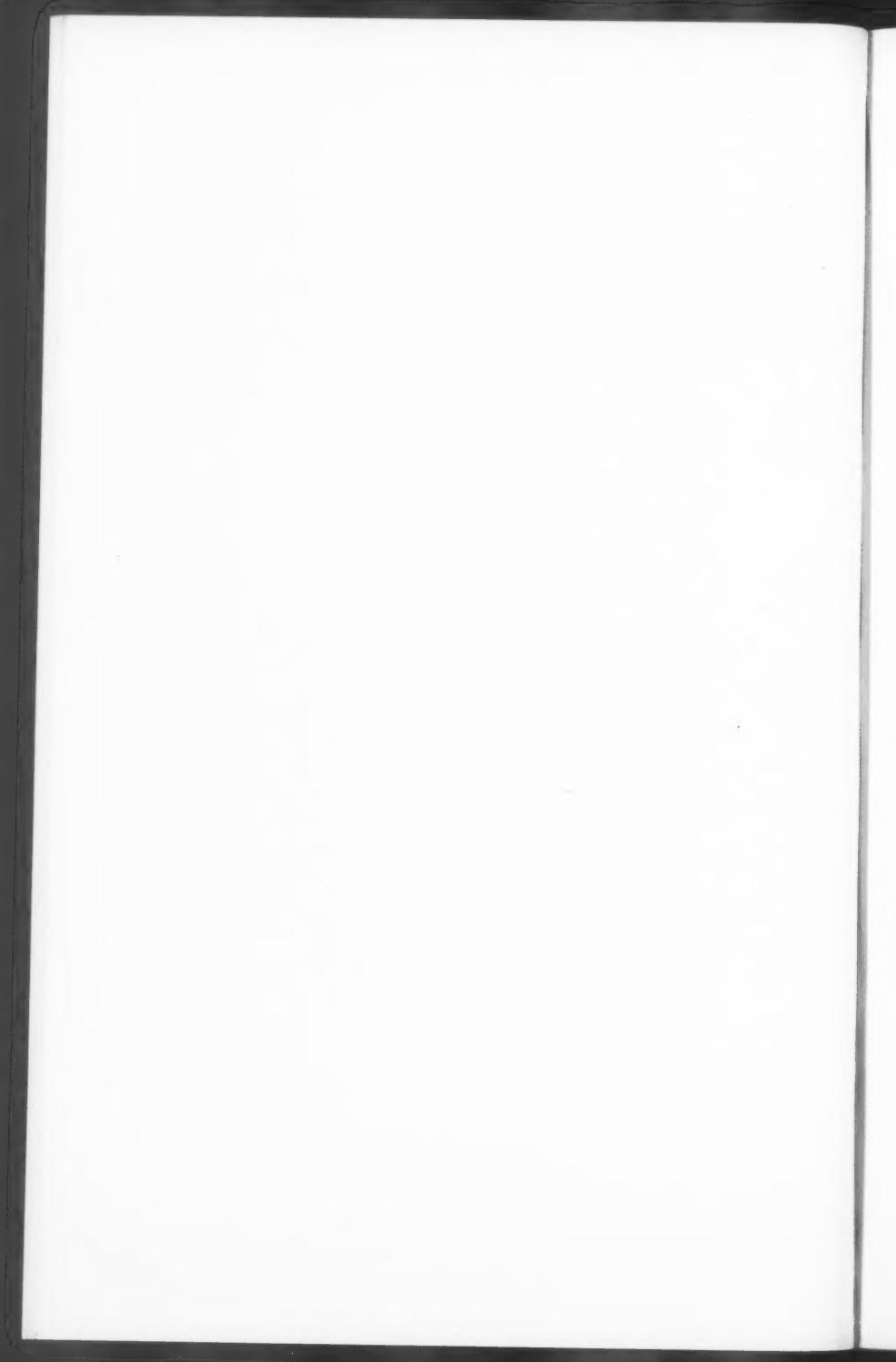
So the animals made a wonderful medicine and in its preparation some gave their own lives and mixed them with the medicine roots. Now when the medicine was made all of it was contained in the bowl of an acorn. So they poured it down the throat of the man, and the bear feeling over the body found a warm spot over his heart. Then the bear hugged him close in his hairy arms and kept him warm. The crow had flown away for the scalp but could not find it; then the white heron went but while flying over a bean field thought herself hungry and stopped to eat and when filled was too heavy to rise again. Then the pigeon hawk, the swiftest of the birds, said that he would go and surely find it. By this time the enemy had become aware that the animals were holding a council over the chief whom they had slain and so they carefully guarded the scalp which they stretched upon a hoop and swung on a thong over the smoke hole of a lodge. The pigeon hawk, impatient at delay, shot upward into the air flying in wide circles and discovered the scalp dangling over the fire drying in the hot smoke. Hovering over the lodge, for a moment he dropped down and snatching the scalp, shot back upwards into the clouds, faster and further than the arrows that pursued him swift from the strong bows of the angered enemy. Back he flew, his speed undiminished by his long flight, and placed the scalp in the midst of the council. It was smoky and dried and would not fit the head of the man. Then a big crow (buzzard) emptied his stomach on it to clean it of smoke and make it stick fast and Shadahgeah plucked a feather from his wing and dipped it in the pool of dew that rests in the hollow on his back and sprinkled the water upon it. The dew came down in round drops and refreshed the dry scalp as it does a withered leaf. The man had begun to faintly breathe when the animals placed the scalp back in his head and they saw that truly he would revive. Then the man felt a warm liquid trickling down his throat and with his eyes yet shut he began to talk the language of the birds and animals. And they sang a wonderful song and he listened and remembered every word of the song. This song the animals told him was the medicine song of the medicine animals and they told him that when he wished the favor of the great medicine people and when he felt grateful, to make a ceremony and sing the song. So also they told him that they had a dance and a dance song and they told him that they would teach him the dance. So they danced and some shook rattles made of squashes (gourds), and though his

eyes were closed he saw the dance and he knew all the tunes. Then the animals told him to form a company of his friends and upon certain occasions to sing and dance the ceremony, the Yedos, for it was a great medicine power and called all the medicine animals together and when the people were sick they would devise a medicine for them. Now they said that he must not fail to perform the ceremony and throw tobacco for them. Now the name of the society was Yedos. Then the chief asked the medicine people what the ingredients of the medicine were and they promised to tell him. At a time the animals should choose they would notify him by the medicine song. Now he could not receive the secret because he had been married. Only Ho-yah-da-wa-doh, virgin men, may receive the first knowledge of mysteries. Now the chief greatly wished for the medicine for he thought it would be a great charm and a cure for the wounds received in war. After a time the chief was lifted to his feet by the hand of the bear and then he recovered his full life and when he opened his eyes he found himself alone in the midst of a circle of tracks. He made his way back to his people and related his adventure. He gathered his warriors together and in a secret place sang the medicine song of the animals, the Yedos. So **they** sang the song and each had a song and they danced.



**J. E. SHIELDS**

Member of the Arapahoe tribe and an efficient  
employee in the Indian field service.





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ARTHUR C. PARKER—EDITOR GENERAL

Barrister Building, Washington, D. C.

**S**UBSCRIPTIONS are included in membership to the Society. Persons not members may secure *The Quarterly Journal* upon the regular subscription rate of \$1.50 per volume.

THE EDITORIAL BOARD invites friends of the race to unite with the native American in providing *The Quarterly Journal* with a high quality of contribution. Although contributions are reviewed as far as possible, *The Quarterly Journal* merely prints them and the authors of the accepted articles are responsible for the opinions they express. The ideas and desires of individuals may not be in harmony with the policy or expressed beliefs of the Society but upon a free platform free speech cannot be limited. Contributors must realize that *The Quarterly Journal* cannot undertake to promote individual interests or engage in personal discussions. "The honor of the race and the good of the country shall be paramount."



*The Bulletin Board*

*The Fifth Annual Conference* of the Society will be held at Kansas University, Lawrence, Kansas, September 28—October 3, 1915. Special facilities will be provided by Haskell Institute for the accommodation of members not wishing to stay at the hotels in the city.

The fifth conference will afford the Society its first opportunity to meet in a locality in which there is a federal Indian

school. An inspection of Haskell Institute and a study of its methods, courses, and its results will give our members ample opportunity for acquiring a first hand knowledge of that institution.

All friends of the race, and for that matter, its enemies are invited to our conferences. Both active and associate have the privilege of the floor.

*The Society is establishing a library and will welcome the gift of books, pamphlets and documents on Indian subjects. Each gift will be carefully listed and duly acknowledged.*

*A Board of Trustees was appointed by the Executive Council at the Washington executive session on Dec. 10, 1914. Mrs. Marie L. B. Baldwin is chairman. An accurate record is kept of all Society property.*

*Newspaper clippings on Indian subjects are welcomed by the editor. Members can perform helpful service by saving such items and forwarding them to the editorial offices.*

*A Department of Notes and Queries is established with this issue. Any one having a thought or special information of importance on Indian matters is invited to send it as a contribution. Any one having a question that he desires answered is invited to write to *The Quarterly Journal*. If we can answer, we shall do so; if not we shall say so. Many friends have written for Indian names. We are always glad to furnish these, for what is more appropriate than American names for American places, things or activities?*

*Pictures of Indians and of Indian events will be welcomed by the Editor. We want photographs of our members, of Indians engaged in progressive work, pictures showing good farms, neat homes, prize herds and flocks. Pictures of old time Indians, of camps and ceremonies will also be welcome.*



## Notes and Queries

### Queries

1. I have read that the ancient Indians knew the secret of tempering copper which was familiar to the Egyptians. Is there no way of making an analysis of Indian copper tools so as to re-discover this important contribution to metallurgy? *A. W.*

*Answer.* Neither the native Americans nor the early Egyptians knew how to make copper any harder than it can be made

now by modern metal workers. No copper tool found in America in mounds or in ancient graves is tempered. The notion of the "lost art of tempering copper" is one of the many false notions about American antiquities.

2. Do the Indians of New York yet grow native tobacco and is it from the seeds directly descended from their ancient plants?

W. A. S.

Answer. The New York Indians, especially the non-Christians, still grow a variety of hardy northern tobacco having a short, rather oval leaf. It is cultivated from seeds directly descended from their early variety to those known as oyenkwa oweh and to botanists as *nicotiana rustica*. It is used by the Seneca and the Ononadaga mostly for ceremonial purpose, as in the rituals of their societies or for incense in making invocations to the Creator, as the Iroquois call the Great Spirit.

3. Are there not more Indians today than at the time of the discovery? A. T. P.

Answer. It is not reasonable to believe that there are more Indians today than there were four hundred years ago. Entire tribes have been exterminated by war and by disease. More than 200,000 Indians in California alone have dwindled to about 20,000. The eastern tribes have nearly vanished. It is probable that North America north of Mexico contained more than a million natives in 1900. The total population of Indians north of Mexico, including the many mixed bloods in tribal connection is a little more than 400,000. The enormous decrease has come from diseases introduced by Europeans and to the wholesale massacre of Indians by the early settlers and explores, a fact admitted in official documents published by the United States Government. (See Bulletin 30, U. S. Bureau of Ethnology—*Population*). At present, the Indian population is recovering from its point of lowest ebb and is slightly on the increase but the ultimate fate of the race is absorption into the common human stock of America. For notes on blood mixture see *The Quarterly Journal*, Vol. II, No. 4.

4. Will the Indian race ever produce a Booker T. Washington? It seems to me that the high training given our Indians at Carlisle and Hampton and other Government Schools should produce some great leader who would show his people the way to true civilization. M. T. S.

Answer. The Indian race does not need a Booker Washington any more than it needs a Li Hung Chang or a Columbus. The needs of the race are different from all others because its situation is different. Indians do need stalwart leaders, however, who shall spur their people to greater endeavor and to lay hold the best things in life. This can only come through a change in ideals and standards. A better general education will lay the basis for this change, for men cannot appreciate things until they know them. Higher training is not given at Carlisle or other Government schools. They are simply eighth grade grammar schools of a class from which white children usually finish at the age of thirteen to fifteen. They do, however, provide supplementary training in commercial work, trades and agriculture but they are not in any sense high schools or technical schools. Hampton is not a government school and derives no support from congressional appropriation.

The Indian leader who would show his people the way to true civilization would not be permitted to do so for he would necessarily have to denounce or ignore the existing order of things. Brave leaders of thought among the white race are endeavoring to point their own people to *true* civilization but they have not succeeded because material considerations, such as commerce and entrenched investments and a lack of the right kind of education, prevent the modern "civilized" man from giving up his barbaric practices and laying hold of *true* civilization. This can only come when there is universal reciprocity and a genuine application of the golden rule.

5. What does the Indian word o-we-ra mean? From what Indian language is it, and is it necessary to spell it with hyphens?

W. H.

Answer. Owera is the Mohawk word for "wind" as recorded by H. R. Schoolcraft upon the authority of Rev. Wm. McMurray who sent Mr. Schoolcraft on Nov. 11, 1845, a vocabulary for the Indian census. It is not necessary to spell Indian words with hyphens. The usage is simply to make it easier to pronounce the words.

## *Book News and Book Views*

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### *The Tragedy of a Nation*

IT IS a pleasure to have a long-time wish become an established fact. Years ago when the Book Critic found a volume of Congressional documents giving the speeches of statesmen in defense of the Cherokee Indians and their removal from Georgia (1828-1838) he hoped that the day would come when the story would be given to the public in popular book form. The history of the Cherokee removal is one of the most tragic tales in all the history of nations. Were it not for the fact that every event is established by Government documents and contemporaneous evidence, the story would be difficult to believe. Rachel Caroline Eaton, A. M., herself a descendant of the Cherokees, has seized upon the history of the Cherokees for the material of a book, "John Ross and the Cherokee Indians."

The Cherokees had once possessed a great territory but had peaceably ceded tract after tract to satisfy the demands of the white settlers. The state of Georgia was determined to take the last acre and drive the Cherokees from her borders. The Cherokees refused to part with another inch of soil, for "they loved the soil that had given them birth and continued to nourish them." Federal commissioners, representing President Jackson were brought to Georgia and used every means to obtain the consent of the Cherokee council, but without success, "but arguments, cajolery, threats and bribery proving of no avail the commissioners were reduced to desperation and determined upon a keen stroke of policy." It was a shameful stroke and proved the Indians better men both in character and in politics than the Federal agents. The "keen stroke" was an enormous scheme of bribery coupled with coercion.

But in spite of the friends of the Indians in Congress, and ignoring the decisions of the Supreme Court, the Indians were ordered to get out. Georgia thereupon drew up a lottery and anyone who drew a parcel of Cherokee land was entitled to go forth and possess it. The Cherokees were a prosperous, thrifty people. Some had homes costing ten thousand dollars, but by the Georgia lottery, "Some of the best Cherokee homesteads were seized, live stock confiscated and owners ejected from the homes. Georgians who had never lived before in anything but

a one-room cabin found themselves ensconced in comfortable and commodious quarters."

At length the reign of terror rose to a climax and the peaceful Cherokees were in the jaws of the wolves indeed. We read in the manuscripts of James Mooney of the Bureau of Ethnology this description: "Families at dinner were startled by the sudden gleam of bayonets in the doorway and rose up to be driven with blows and oaths along the weary miles of trail that led to the stockade. Men were seized in their fields, or going along the road, women were taken from their wheels and children from their play. In many cases on turning for one last look as they crossed the ridge they saw their homes in flames, fired by the lawless rabble that followed on the heels of the soldiers to loot and pillage. So keen were the outlaws on the scent that, in some instances, they were driving off the cattle and other stock of the Indians almost before the soldiers had started the owners in the opposite direction,"\* and ghouls were searching Indian graves for the silver pendants and other valuables deposited with the dead. Mrs. Eaton describes these events in the following words:

"In order to take the Indians completely by surprise and prevent all possibility of escape the soldiers were ordered to approach and surround the house as noiselessly as possible. One aged full-blood, finding himself so surrounded, calmly called his household of children and grandchildren about him and kneeling, prayed with them in their own language, the soldiers standing by in shamefaced astonishment. Rising from their devotions they were warned by the soldiers to make no needless preparations but to be off at once, and were hurried away, each one carrying such necessary belongings or cherished possessions as he could quickly lay hands on, even the little children grasping in their hands or hugging to their hearts some childish treasure—a bow and arrows, a blow gun, a string of beads or perhaps a battered rag baby. Those who attempted to escape were shot down like criminals. The story is told of a deaf boy, who upon seeing the soldiers coming was panic stricken and started to run away. When he failed to respond to the order to halt, a musket was leveled at him and he fell lifeless to the ground.†

"Those who were utterly unable to travel, the helpless, aged and the mortally ill, were left in remote cabins to die of starvation and neglect. Children were separated from parents who, in some cases, never saw them again nor knew what fate befell them. A few women and children warned of the coming of the soldiers, fled to inaccessible mountain fastness and hid in caves to perish of starvation, while the men were hunted and trapped like wild beasts.

"Old men, delicate women and little children were driven like cattle† until strength failed them and they fell fainting by the roadside. When brutal kicks and saber thrusts could not rouse them to further effort they were loaded into wagons and hauled over rough mountain roads to the stockades; or, where wagons were wanting, left to recover or die as they might, while friends

\*Mooney, *Myths of the Cherokees*, p. 130.

†Payne MSS. 9. pp. 23-25.

†The same was used in driving them as is commonly used in driving cattle and hogs.

and family, pricked on by the bayonet, were not permitted to minister to their necessity.\*

"At night sick and well were forced to lie upon the bare ground in the open with no protection from the weather and herd together for warmth, like hogs. Not infrequently death relieved them from their suffering before the journey was completed. In that case the soldiers were considered quite humane who stopped long enough to dig for a grave a shallow trench by the roadside and fling a few shovelfuls of earth over the lifeless body.

"Submission was the rule among the Indians, but there were occasional exceptions as in the case of Tsali, or Charley, an old man who, with his wife, a brother and three sons, two of whom had families, while the third was a mere lad, were surrounded, taken captive by the soldiers, and men, women and children were started on foot to one of the stockades. Tsali's wife, a frail and delicate woman, unable to keep up with the others, was prodded on like a brute by the bayonets of the soldiers. The old man, goaded to desperation by the sight of this brutality and his wife's suffering, suggested to the others that they make a dash for liberty. As the conversation was carried on in Cherokee the soldiers did not understand it and when each warrior suddenly leaped upon the nearest white man, the surprise was so complete that one soldier was killed while the rest fled in confusion. The Indians escaped to the mountains where they were joined by numbers of their tribesmen who had either escaped from the stockades or had succeeded in eluding the soldiers."

Mrs. Eaton's book is as thrilling as any romance, and one is given a wonderful respect for Cherokee statesmanship in reading it. At the same time one is almost driven to the belief that the white man has little inherent civilization or religion, once his greed is aroused by the possessions of a peaceful, prosperous but unarmed nation.

A man or woman of Indian blood, reading the citations from the court records, from Government documents, and from other authoritative sources, will find the admission of greed and brutality so bold as to be startling. "Where is the boasted humanity of America?" he will ask as his blood boils at the thought of these atrocities of civilization.

Through all this tragic tale the character of John Ross towers for its loftiness and magnanimity. His people idolized him for they believed him a man and a red man to the bottom of his soul.

"That the principal chief did not regard this confidence of his people as an asset to be traded on for his own profit, but as a reward well earned by conscientious devotion to what he considered their interests, and as something to be appreciated and cherished by him, is evident from a letter written to a friend in the spring of 1838: 'If my people did not know that where their interest has been involved I should have thought it dishonorable to regard my own; if they did not also know that I have never deceived them and that I never will desert their cause under

\*Payne MSS. 9, pp. 23-25.

any circumstances of temptation or calumny to myself or difficulty or danger to them; if they did not know all this I should not so long have possessed the confidence with which they have honored me and which I prize more than all wealth or praise.\* The Federal Government, after two years in which it had refused to recognize Mr. Ross's official position, after it had added insult to insult and injury to injury, had, at last and after all, been glad to turn to him for escape from the embarrassing and well-nigh hopeless situation of the summer of 1838."

If every American could read this book by Mrs. Eaton, a different public sentiment would be established in Indian affairs. We believe that the realization of America's wrong to her red brothers would be so deep that it would be seen that all the work of the government and of the church for Indians is but weak restitution and scanty recompense. The book has the endorsement of the University of Chicago, where its manuscript was submitted by Mrs. Eaton as her Doctor's thesis.

Today the Cherokees are no more a nation, but the story of their life as an independent, proud and able people is one of the most interesting chapters in aboriginal history.

John Ross and the Cherokee Indians, by Rachel Caroline Eaton, A. M., of the University of Chicago, 6 $\frac{1}{4}$  by 9 $\frac{1}{4}$ , 212 pages; George L. Banta Publishing Co., Menasha, Wis.

#### *The Man With the Iron Hand*

Early American history is a romantic story. It thrills with the tales of fearless men who dared the wilderness and opened up the continent to settlement.

Few men have been able to appreciate the story value of American history, presented as pure history. Many have clothed great men and great events by a mantle of fiction. The fiction was deemed necessary to hold the interest. Not every writer has had the genius of Francis Parkman. We might say truthfully, not any man, were it not for a book that lies open before us. It is a story of the Mississippi valley and tells of LaSalle and of Henri de Tonty, of the Indian tribes of the Ohio and the Mississippi, of the explorers and black gowns, of the Iroquois and Sioux, of the buffalo hunts and adventures in the wilds, and of the achievements of the hardy pioneers. This

\*John Ross to Pennsylvania Legislature. Cherokee MSS. Records.

book is called "The Man With the Iron Hand," and is from the pen of John Carl Parish. The book is pure history but is written in such charming style, with such an easy flow of language and with such human appeal that the reader is held in constant suspense. Dr. Parish pays tribute to Parkman in his preface, but Parkman never wrote with the skill of Parish and never made history so much a romance. Schools would find "The Man With the Iron Hand" a powerful aid in stimulating interest in history. Students wishing to find a book that will whet the appetite and satisfy it, then stimulate a desire for a wider acquaintance with it, can do no better than to read Dr. Parish's book. It is a genuine contribution to American historical literature and will live by virtue of its own merits.

*The Man With the Iron Hand*, by John Carl Parish, Houghton, Mifflin Co., Boston and New York, 1913, Cloth. \$1.50.

#### *The White Quiver*

IN these days when Indian tales are popular we find many varied attempts to picture Indian life in its more picturesque setting. We do not recall a single story, however, that deals with the Indians of Montana, the Piegan and Blackfeet, or makes use of the wonderful natural scenery, that lies there as a stage, except "The White Quiver," by Helen Fitzgerald Sanders. The author of this work has studied her stage setting with scrupulous care and made the acquaintance of the Indians who live in the Glacier Park region. Using the knowledge she has gleaned she has written a story of the old Piegan life, that is both interesting as a tale, and good literature as a book. There is an artistic touch to the writer's style, and a story that will be appreciated by those who look for a book that is unique. "The White Quiver" is dedicated to Helen P. Clarke, Pi-o-to-po-wa-ka, the great woman of the Piegan and Blackfeet, a true friend of her race.

*The White Quiver*, by Helen Fitzgerald Sanders, 8mo. 344 pages, illustrated; Duffield and Co., New York, 1913.

## *The Open Forum*

### *The Indian Situation*

*Mexico, Mo., Jan. 30, 1915.*

"Greater publicity," as it seems to me, is one step toward securing reform of evil conditions among Indians. With this motive in view, I report certain facts that have come to me. Archdeacon Parshall of Cass Lake, Minnesota, is the missionary of the Episcopal Church, in charge of missions among Chippewa Indians.

In a recent letter, he says:

"Just now we are fighting out here the liquor problem. The Government is enforcing a treaty of 1855 which said that no liquor should be sold in a large section of northern Minnesota. But the white man is fighting the action, and most effectively by inviting and encouraging 'Blind Pigs,' and 'Boot Leggers.' They want to prove that the Indian will get more liquor now than when the saloons were running. It is a common rumor, which, of course, I cannot verify, that at the time of the Annuity payment last month, many of the merchants in town were wrapping up flasks of liquor with every purchase of \$5.00. It is certain there were many drunken Indians on the street. 'Officials are negligent or at loggerheads; the people are apathetic; and the church impotent. We can only pray and struggle.'

Such is the testimony of one who knows.

Whether a treaty made sixty years ago can be enforced now, or not, this much is certain: there ought not now to be "many drunken Indians."

The (a) officials are negligent, (b) people are apathetic, (c) "the church impotent": these are the things that should be remedied. I state the need, hoping that GREATER PUBLICITY may lead to the remedying of evil conditions.

(Signed) D. A. SANFORD.

### *The Condition of Indians in North Dakota*

*NORTH DAKOTA SHEAF, for April, 1914.*

By Rev. A. McG. Beede, Missionary to Sioux Indians, at Cannon Ball, N. Dak. (Standing Rock Reservation)

#### *"Extracts"*

"It will be rather impossible to dislodge the 'trusts' from their profit-yielding clutch on Indian affairs, without abolishing the Indian Bureau. \* \* \* The method has been to have a few Indians who could be manipulated, speak ostensibly for all the Indians. And these few manipulated Indians were given a created dignity which passed for honesty and wisdom with the ordinary Philistine white man and they were rewarded for being used as tools. \* \* \* There is a fetish fear of 'government' which handicaps true government more than armies can help it. Yet if a few brave men face this fetish it vanishes. \* \* \* The associated press merely transmits what is given to it at best and the Indian Bureau gives out only what it wishes published for its own justification. It does not uncover what is covered. \* \* \* Through publicity in Indian matters is the only hope. \* \* \* And the age-long custom of covering up the real facts on a reservation must here and now end."

